JESUS Protect the
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K. Liturgies Rome Ch. of Particular Services

THE

OFFICE

OF THE

HOLY WEEK

According to the

ROMAN MISSAL and BREVIARY.

CONTAINING

The MORNING and EVENING-SERVICE from PALM-SUNDAY to *Tuesday* in EASTER-WEEK.

WITH

An Explanation of the MYSTERIES represented in the OFFICE and CEREMONIES of the

HOLY WEEK.

Illuſtrated with CUTS, repreſenting the Paſſion of our Lord and Saviour JESUS CHRIST.

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THE PREFACE:

CONTAINING,

A ſhort Explanation of the Chief Ceremonies obſerved in the Office of the Holy Week.

THE Week before Eaſter has been called by ſeveral Names from the various Things and Ceremonies performed in it. Some Authors call it *Pœnoſa*, from the painful Sufferings, which our Lord endured for the Puniſhment of *Sin*. It is called by others *Hebdomada Indulgentiæ*, or the *Week of Pardon*, becauſe of the Pardon or Abſolution antiently granted to public Penitents. St. *John Chryſoſtom* names it the *Great Week*; and in the *Roman* Miſſal and Breviary it ſtill retains the Name of *Hebdomada Major*, or the Greater Week; becauſe the Church performs in it the *Great Things*, which her Spouſe has given her Power to do upon Earth. For in this Week, according to her antient Rite, ſhe brought him forth Children by Baptiſm, reconciled to him Sinners by Penance, conſecrated to him Miniſters for his Altar, and brought all the Faithful to his Table, there to be fed with the ſame Body that was ſlain for them. And we ſee, that ſhe ſtill bleſſes the Materials for her greateſt Myſteries; as, the Water for Baptiſm, and the Oils for the Extreme

Unction, Confirmation, Ordination, and the Conſecration of Altars and Churches. It is no Wonder then, that this Week is called the *Holy Week*, when ſuch *Holy* Myſteries and *Sacred* Ceremonies are performed in it.

PALM-SUNDAY.

THE firſt Day of this Week is called *Palm-Sunday*; being appointed to honour the triumphant Entry of *Jeſus Chriſt* into *Jeruſalem*; when many of the *Jews* cut off Branches from the Trees, and ſtrewed them in the Way through which he was to paſs. It is in Memory of this Triumph that the *Palms* are bleſſed, diſtributed to the Faithful, and carried by them in ſolemn Proceſſion. They hold them alſo in their Hands, while the Hiſtory of the Paſſion is read out of St. *Matthew*'s Goſpel; to ſignify by that Ceremony, that they are to partake of the Triumph of *Jeſus Chriſt*, by the Virtue of his Death and Paſſion.

In the Benediction of the *Palms* are mentioned the Branches of the Palm-tree, Olive-tree, and other Trees, which are made Uſe of in Countries where theſe Trees grow: but in our Northern Countries we ſupply that Defect with any Sort of green Boughs, which are called *Palms*, from the Original Ceremony, and repreſenting to us our Saviour's Victory over the Prince of Death, and the Riches of his Mercies; the Palm-branches being Emblems of Victory, and the Olive-branches of Mercy.

We may alſo obſerve, that Chriſt enters *Jeruſalem* on a Day that anſwers to the Tenth Day of the Moon; when the *Jews* brought to their Houſes,

Houſes (*Exod.* xxvii.) the Lambs that were to be killed and eaten on the *Paſſover*, in Memory of their Deliverance from the Slavery of *Egypt*, and of their Entrance into the Land of Promiſe, by their miraculous Paſſage over the Red Sea. Hence in the Proceſſion of this Day the Opening of the Door of the Church by knocking with the Foot of the Croſs, ſignifies not only the triumphant Entry into *Jeruſalem*, but alſo, that the Gates of the Celeſtial *Jeruſalem* were opened for us, by Chriſt the true *Paſchal* Lamb dying on the Croſs, to redeem us from the Slavery of Sin.

The TENEBRÆ.

IN the Evening of *Wedneſday*, *Thurſday*, and *Friday* the Church performs a ſolemn Office, commonly called *Tenebræ*; which in the following Tranſlation is ranged under the Title of *Maunday-Thurſday*, *Good-Friday*, and *Holy Saturday*, being the *Matins* and *Lauds* aſſigned to thoſe Days. The Name of *Tenebræ* is given to it, from the Ceremony of extinguiſhing all the Candles during the Courſe of it, till at laſt it is finiſhed in total *Darkneſs*, which is the Signification of the Word *Tenebræ*.

The Office, which the Church commands her Miniſters to recite every Day, is compoſed chiefly of three Things: Pſalms and Hymns for the Praiſes of God; Leſſons and little Chapters for the Inſtruction of the Faithful; Collects and Prayers for the Neceſſities of the Church. But on theſe three Days ſhe ſeems to lay aſide all theſe. For there is no ſolemn Invocation of God's Aſſiſtance at the Beginning of the *Matins* and

Lauds; no *Gloria Patri* at the End of the Pſalms, to give Glory to the B. Trinity; no Hymns of Divine Praiſe are ſung; no Bleſſing is aſked by the Reader of the Leſſons; no little Chapters are read by the Prieſt for the Inſtruction of the People; no *Dominus Vobiſcum*, to bleſs the Faithful; no *Oremus*, to deſire their Concurrence; no *Amen*, to expreſs their Conſent. By all theſe Omiſſions the Church declares her Concern, Trouble and Confuſion, for her expiring Lord; and the Pſalms and Leſſons, that make up this Office, ſcarce breathe any Thing elſe but Sighs and Lamentations for the Sufferings, Death and Burial of her Redeemer.

The ſix Candles on the Altar, and the fifteen Candles placed on the Epiſtle Side, all burning at the Beginning of the Office, ſignify the Light of Faith preached by the Prophets and *Jeſus Chriſt*; of which Faith the Fundamental Article is the Myſtery of the B. Trinity, repreſented by the Triangular Candleſtick. At the Repetition of the fourteen *Antiphons* in the *Matins* and *Lauds*, fourteen of the Candles in the Triangular Candleſtick are extinguiſhed; and at the ſix laſt Verſes of the *Benedictus*, thoſe on the Altar are put out; to teach us, that the *Jews* were totally deprived of the Light of Faith when they put our Saviour to Death. But the fifteenth Candle, that repreſents the Light of the World, *Jeſus Chriſt*, is only hidden for a Time under the Altar, and afterwards brought out again, ſtill burning: to ſignify that though *Chriſt* according to his Humanity died, and was laid in the Sepulchre,

pulchre, yet he was always alive according to his Divinity, by which he raiſed his Body again to Life. The Darkneſs of the Church, while the *Miſerere* and Prayer are ſaid, naturally puts us in mind of the Darkneſs, that covered the whole Earth at his Death; and the Noiſe made at the End of the Prayer repreſents the Confuſion of Nature for the Loſs of its Author, when the Earth trembled, the Rocks rent, the Graves opened, and the Veil of the Temple was torn from the Top to the Bottom.

MAUNDAY-THURSDAY.

THE *Roman* Miſſal and Breviary call this Day *Feria Quinta in Cœna Domini*, that is, *The Thurſday of the Lord's Supper*; being the Day, when our Lord at his laſt Supper inſtituted the Sacrament of the Euchariſt. It is called by the *French*, *Jeudy Abſolut*, or, *Abſolution-Thurſday*: becauſe the Sentence of *Abſolution* was then pronounced over the Public Penitents. And we name it *Maunday-Thurſday*, from the Ceremony of Waſhing the Feet, called by the Rubric *Mandatum*; which is the firſt *Antiphon* ſung during that Ceremony.

The Maſs of this Day, contrary to the Office, is of the Holy Euchariſt, and therefore a Subject of Joy and Thankſgiving, expreſſed by the Ringing of Bells, and the white Colour of the Veſtments and Ornaments of the Altar. For though the Church be wholly taken up this Week with the Paſſion of Chriſt, and for that Reaſon ordained the Feaſt of *Corpus Chriſti* in Thankſgiving for the Inſtitution of that Sacra-

ment; yet ſhe could not refrain from ſome Expreſſions of her Joy and Gratitude on the very Day, when our Lord was pleaſed to ordain ſo great a Wonder of his Love. But after the *Gloria in Excelſis* the Bells are ſilent during the Remainder of this Day, all *Good-Friday*, and *Holy-Saturday*, until the ſame Angelical Hymn is repeated: to honour the wonderful Silence of our Saviour during his Paſſion; and to expreſs by that Silence, the Aſtoniſhment and Mourning of the Church for the Death of her Spouſe.

The Rubric preſcribes the Conſecration of two Hoſts: One for the Sacrifice of this Day; the other to be carried in ſolemn Proceſſion to a Place adorned with Lights and Tapeſtry, where it is kept with great Splendor for the Office of the next Day. The Reaſon of this Solemn Worſhip of God in the H. Sacrament is, to give the People an Opportunity of returning Thanks to God for the Inſtitution of this ineſtimable Bleſſing on the very Day itſelf: which we ſee them do by their frequent Viſits to the Places where it is reſerved. And the Reaſon of removing the B. Sacrament to another Place is, to continue the Devotion of the Paſſion at the Chief Altar of the Church, where it was begun the Evening before, at the *Tenebræ*, and is continued theſe three Days without any Pomp or Magnificence. The Cuſtom of viſiting the B. Sacrament on this Day is commonly called *Viſiting Sepulchres*, but very improperly and contrary to the Intention of the Church, which in her Rubric ordains the Honour given to it to

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be expreſſed by Lights and the richeſt Ornaments; Things very unbecoming a Sepulchre. Beſides, it ſeems odd to pay our Devotions to *Jeſus Chriſt* in his Grave, before the Church commemorates his Crucifixion. For this reaſon Repreſentations of that kind made under the Altar, where the Holy Euchariſt is kept, muſt be eſteemed a Devotion of private Perſons or particular Countries, contrary to the original Deſign of the Church of *Rome*.

After the Veſpers, the Prieſt with his Miniſters uncloaths the Altars of the Church, by taking away the Linen Cloths that cover them, with all their other Ornaments, and leaving them bare and naked. The Antiphon *Diviſerunt*, and the Pſalm *Deus Deus meus*, ſaid by the Prieſt, and ſung by the Choir during the Ceremony, ſufficiently ſhew that it repreſents the Stripping our Saviour of his Garments, which the Soldiers caſt Lots for and divided among themſelves. And the Nakedneſs of the Altars ſignifies, that Chriſt in his Paſſion loſt all his Beauty and Majeſty, and was in a manner deprived of the Glory of his Divine Nature.

On this Day the Clergy meet to perform the Ceremony of Waſhing the Feet, called in the Rubric *Mandatum*, or *The Commandment*; becauſe it is commanded by the Example and Words of *Jeſus Chriſt*, in the Goſpel ſung before the Prieſt begins to waſh the Feet. Hence in each Church the Superior waſhes the Feet of his Inferiors; many Rich do the ſame to the Poor, and Kings diſdain not to ſtoop to the Feet of their Subjects. And it teaches us to imitate the Hu-

mility of our Saviour, and to cleanſe our Souls from the Stains of the ſmalleſt Sins, figured to us by the Dirt that ſticks to our Feet.

GOOD-FRIDAY.

THE Church commemorates every Day the Bloody Sacrifice of *Jeſus Chriſt* on the Croſs, by a true and real unbloody Sacrifice; in which ſhe offers to God the ſame Body and Blood that was given and ſhed for the Sins of the World. But on this Day ſhe offers no Sacrifice, nor is there any Conſecration of the Holy Euchariſt; the Prieſt receiving the Sacred Hoſt, he had conſecrated the Day before. So that in the Office that is performed inſtead of the Maſs, ſhe contents herſelf with a bare Repreſentation of the Paſſion, and makes it her chief Buſineſs to expoſe to the Faithful, *Jeſus Chriſt* crucified for them. For this End ſhe reads ſuch Leſſons and Tracts, as contain Predictions of his coming for their Redemption, and Types of his Immolation on the Croſs; and then ſhe reads the Hiſtory of the Paſſion, as related by St. *John*; to ſhew how the Law and the Prophets were verified by the Goſpel.

The Faithful by theſe Leſſons are inſtructed in the Myſtery of this Day, and therefore beg with the Prieſt the Fruit and Application of his Paſſion by praying for all Sorts of Perſons, even *Schiſmatics*, *Heretics*, *Jews*, and *Pagans*. None are excluded from the Suffrages of the Church on a Day, when *Jeſus Chriſt* prayed for his Perſecutors, and offered his Blood to his Father for the Salvation of thoſe that ſhed it.

Next,

Next, both Prieſt and People adore *Jeſus Chriſt* crucified, expreſſing their Adoration by kneeling thrice before they kiſs the Croſs. This Ceremony is a great ſtumbling-block to *Proteſtants*, who think us guilty of Idolatry by it, eſpecially when the Rubric calls it the *Adoration of the Croſs*, and the Choir at the ſame Time ſing, *We adore thy Croſs, O Lord*, &c. But we preſume, they will give us leave to know the Meaning of our own Words and Actions, and believe us when we tell them, that our Genuflexion and Kiſſing of the Croſs are no more than outward Expreſſions of the Worſhip, which we pay in our Hearts to *Jeſus Chriſt* crucified; and that the Words *Adoration* and *Adore*, as applied to the Croſs, ſignify only that Reſpect and Veneration that is due to Things relating to God and his ſervice.

After this Ceremony, the Prieſt brings back to the Altar the Body of our Lord, with the ſame Solemnity as it was carried from thence on *Thurſday*, and finiſhes the Office, by receiving the ſacred Victim that was ſlain this Day for the Redemption of Mankind.

HOLY-SATURDAY.

THE *Tenebræ* or *Matins* with the other Canonical Hours for this Day are conſecrated to the Memory of our Lord in his Sepulchre: but after that, he is repreſented to the Faithful as coming out of his Grave and triumphing over Death by his Reſurrection. The Word *Night*, uſed in the Benediction of the *Paſchal* Candle, in the Collect of the Maſs, in the Preface

Preface and *Communicantes*, ſhews, that the Office and Maſs now ſaid in the Middle of the Day, was formerly ſaid in the Night, to honour the Time of our Saviour's Reſurrection, that happened in this Night. And we may ſuppoſe the preſent Anticipation of this Office to be an Indulgence to the Faithful rendered incapable of watching at Midnight by the long penitential Faſt of Lent.

This then being the Deſign of the Church, the Altars, deprived of their Ornaments on *Maunday-Thurſday*, are again cloathed with them, and a new *Fire* is bleſſed to illuminate them. The Office begins with lighting a *Triple Candle*; which is declared to be *the Light of Chriſt*, and ſignifies that the Faith of the Bleſſed Trinity proceeds from the Light communicated to us by Chriſt riſen from the Dead. The *Paſchal Candle*, bleſſed in the next place by the Deacon, is a Figure of the Body of *Jeſus Chriſt*, and not being lighted at firſt repreſents him dead, as the five bleſſed *Grains of Incenſe* fixed in it denote the Aromatic Spices, that embalmed him in the Sepulchre. When the Deacon *lights* it, it is a Repreſentation of his riſing again to a new Life; and the Lighting of the Lamps and other Candles afterwards, teaches the Faithful, that the Reſurrection of the Head will be followed by that of the Members.

After this Ceremony, in which is plainly figured the Reſurrection of our Saviour, the Church diſpoſes the Catechumens for a worthy Receiving of Baptiſm; for which purpoſe ſhe reads

reads twelve Leſſons out of the Old Teſtament, called *Prophecies*, and after each ſays a ſolemn Prayer; by both which ſhe not only inſtructs them in the Effects and Fruit of that Sacrament, but begs for them of Almighty God all the Advantages of it. The Reaſon why the Church from the Beginning appointed this Time for the ſolemn Adminiſtration of Baptiſm, was on account of its being ſo lively a Repreſentation of the Reſurrection, which ſhe now ſolemniſes. As Chriſt was laid in the Sepulchre truly dead, and came out again truly alive, ſo the Sinner is buried in the Baptiſmal Water, as in a myſtical Grave, and is taken out again animated with the new Life of Grace. *For we are buried with him by Baptiſm unto Death; that as Chriſt aroſe from the Dead by the Glory of the Father, ſo we alſo may walk in Newneſs of Life*, Rom. vi. 4.

Before the Adminiſtration of the Sacrament, the *Baptiſmal Font* is bleſſed with Ceremonies that are full of Myſteries. 1. The Prieſt divides the Water in Form of a Croſs, to teach us that it confers Grace and Sanctity by the Merits of Chriſt crucified. 2. He touches the Water with his Hand, praying that it may be free from all Impreſſions of evil Spirits. 3. He ſigns it thrice with the Sign of the Croſs, to bleſs it in the Name of the Holy Trinity. 4. He parts it with his Hand and caſts out ſome of it towards the four Parts of the World, to inſtruct us, that the Grace of Baptiſm, like the Rivers of Paradiſe, flows all over the Earth. 5. He blows thrice upon it in Form of a Croſs praying God to bleſs

it

it with the Infuſion of his Holy Spirit, that it may receive the Virtue of Sanctifying the Soul. 6. He plunges the *Paſchal* Candle thrice into it, praying that the Holy Ghoſt may deſcend upon it as he did at the Baptiſm of Chriſt in the Waters of the *Jordan*. 7. He mixes Holy Oil and Chriſm with it, to ſignify that Baptiſm conſecrates us to God, and gives ſpiritual Strength to wreſtle with and overcome all the Enemies of our Soul.

After the Benediction of the Font, the Sacrament of Baptiſm is ſolemnly adminiſtered to ſuch as are prepared for it; and then the *Litanies* and *Maſs* are ſung, to obtain of God by the interceſſion of the Saints, that the new-baptized may perſevere in the Grace they have received. In the Maſs, Incenſe is uſed at the Goſpel, to repreſent the Perfumes carried by the Women to our Saviour's Monument: But no Lights are carried, as at other Times, becauſe they and the Apoſtles did not yet believe his Reſurrection; for which Reaſon the Creed is not ſaid. The Offertory, the Kiſs of Peace, and the Antiphon called the *Communion* are omitted; becauſe the Faithful did not receive the bleſſed Euchariſt at this Maſs, but expected till Eaſter-Day, when all, both the New-Baptized and others, performed that Duty.

PALM-

PALM-SUNDAY.

After the Sprinkling of the Holy Water, the Palms are bleſſed as follows.

The Choir ſings,

HOSANNA to the Son of *David:* Bleſſed is he that comes in the Name of the Lord. O King of *Iſrael: Hoſanna* in the Higheſt.

Then the Prieſt ſays,

The Lord be with you.
R. And with thy Spirit.

Let us pray.

O God, whom to eſteem and love is Juſtice; increaſe in us the Gifts of thy unſpeakable Grace; and as in the Death of thy Son thou madeſt us hope for what we believe; ſo by his Reſurrection make us come to the Place we are going to. Who lives and reigns.

After this the Subdeacon ſings the following Leſſon.

The

The Leſſon out of the Book of *Exodus.*

Cap. 15.

IN thoſe Days: The Children of *Iſrael* came to *Elim*, where were twelve Fountains of Water and ſeventy Palm-trees: and they encamped near the Waters. And they went from *Elim*, and all the Multitude of the Children of *Iſrael* came into the Deſart of *Sin*, which is between *Elim* and *Sinai*, on the fifteenth Day of the ſecond Month, after they came out of the Land of *Egypt*. And all the Congregation of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron* in the Wilderneſs. And the Children of *Irael* ſaid to them: Would to God we had died by the Hand of the Lord in the Land of *Egypt*, when we ſat by the Pots of Fleſh, and eat Bread ſo as to be filled: Why did ye bring us into this Deſart, to kill the whole Multitude with Hunger? And the Lord ſaid to *Moſes:* Behold I will rain Bread from Heaven for you: Let the People go out and gather what is ſufficient for each Day, that I may try whether they will walk in my Law, or not. And the ſixth Day let them prepare to carry in: And let it be the Double of what they uſed to gather for each Day. *Moſes* and *Aaron* ſaid to all the Children of *Iſrael:* In the Evening you ſhall know that the Lord hath brought you out of the Land of *Egypt:* And in the Morning ye ſhall ſee the Glory of the Lord.

R. The

R. The Chief Prieſts and the *Phariſees* aſſembled a Council, and ſaid: What are we doing? for this Man doth many Miracles. If we let him go ſo, all will believe in him: * And the *Romans* will come, and deſtroy our Place and Nation. *V.* And one of them called *Caiphas*, being the High Prieſt of that Year, propheſied, ſaying: It is expedient for you, that one Man die for the People, and not the whole Nation periſh. From that Day therefore they deſigned to kill him, ſaying. * And the *Romans*, &c.

Another R. On Mount *Olivet* he prayed to his Father: Father, if it may be, let this Cup paſs from me. * The Spirit indeed is willing, but the Fleſh is weak: Thy Will be done. *V.* Watch and pray, that ye enter not into Temptation. * The Spirit, *&c.*

Then the Deacon ſings the following Goſpel, with the uſual Ceremonies before and after.

A Continuation of the holy Goſpel, according to St. *Matthew.* Chap. 21.

AT that Time: when *Jeſus* drew nigh to *Jeruſalem*, and was come to *Bethphage*, at Mount *Olivet:* then he ſent two of his Diſciples, ſaying to them: Go into the Village that is over-againſt you, and ye will preſently find an Aſs tied, and a Colt with her: untie and bring them to me: and if any Man ſhall ſay any thing to you, ſay that the Lord hath need of them, and forthwith he will let them go. And all this was done to fulfil what was ſpoken by the Prophet,

Prophet, ſaying: *Tell the Daughter of* Sion: *Behold thy King comes to thee meek, ſitting on an Aſs, and a Colt the Foal of one uſed to the Yoke.* And the Diſciples went and did as *Jeſus* commanded them. And they brought the Aſs and the Colt, and laid their Garments on them and made him ſit thereon. And a very great Multitude ſpread their Garments in the Way: and others cut down Boughs from the Trees, and ſtrewed them in the Way: and the Multitude, that went before and that followed, cried out, ſaying: *Hoſanna* to the Son of *David:* Bleſſed is he that comes in the Name of the Lord.

After this the Palms are bleſſed. The Prieſt ſtanding at the Corner of the Epiſtle ſays,

The Lord be with you.
R. And with thy Spirit.

Let us pray.

INcreaſe, O God, the Faith of them that hope in thee, and mercifully hear the Prayers of thy Supplicants: let thy manifold Mercy come upon us, and let theſe Branches of Palm-trees or Olive-trees be bleſſed: and as in a Figure of the Church thou didſt multiply *Noah* going out of the Ark, and *Moſes* going out of *Egypt* with the Children of *Iſrael:* ſo let us carrying Palms and Boughs of Olive-trees go and meet Chriſt, with good Works, and enter by him into eternal Joy: who with thee and the Holy Ghoſt, lives and reigns one God World without End.

R. Amen.

V. The

V. The Lord be with you. *R.* And with thy Spirit.

V. Lift up our Hearts.

R. We have them ſo to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is fitting and juſt.

IT is truly fitting and juſt, right and ſaving, always and every where to give thee Thanks, O holy Lord, Almighty Father, eternal God: who are glorious in the Aſſembly of the Saints. For thy Creatures ſerve thee, becauſe they acknowledge thee for their only Creator and God. All that thou haſt made praiſes thee, and thy Saints bleſs thee: becauſe they confeſs with Freedom, before the Kings and Powers of this World, the great Name of thy only begotten Son. The Angels and Arch-angels, the Thrones and Dominions ſtand before thee, and with all the Troops of the heavenly Army ſing the Hymn of thy Glory, ſaying without End:

The Choir ſings,

Holy, Holy, Holy, is the Lord God of Hoſts. The Heavens and the Earth are full of thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he that comes in the Name of the Lord, *Hoſanna* in the Higheſt.

Then the Prieſt ſays,

The Lord be with you.

R. And with thy Spirit.

Let us pray.

WE beſeech thee, O Holy Lord, Almighty Father, eternal God; that thou wouldſt be pleaſed to bleſs ✠ and ſanctify ✠ this Creature

ture of the Olive-tree, which thou madeſt to ſhoot out of the Subſtance of the Wood, and which the Dove returning to the Ark brought in its Bill: that whoever receive it may find Protection of Soul and Body; and that it may prove, O Lord, the Remedy of our Salvation, and a ſacred Sign of thy Grace. Thro' our Lord, *&c.*

R. Amen.

Let us pray.

O God, who gathereſt what is diſperſed, and preſerveſt what is gathered; who didſt bleſs the People, that carried Boughs to meet *Jeſus*: bleſs ✠ alſo theſe Branches of the Palm-tree and Olive-tree, which thy Servants take with Faith for the Honour of thy Name: that into whatever Place they ſhall be brought, the Inhabitants of that Place may obtain thy Benediction, and thy Right-hand preſerve from all Adverſity and protect thoſe that have been redeemed by our Lord *Jeſus Chriſt* thy Son. Who lives and reigns, *&c.*

Let us pray.

O God, who by the wonderful Order of thy Providence, wouldſt even in inſenſible things ſhew us the Manner of our Salvation; grant, we beſeech thee, that the devout Hearts of thy Faithful may ſavingly underſtand the myſtical Meaning of that Ceremony when the Multitude, by Direction from Heaven, going this Day to meet our Redeemer, ſtrewed under his Feet Palms and Olive-branches: The Palms repreſenting his Triumph over the Prince of Death;

and

and the Olive-branches proclaiming in ſome manner, the Coming of a Spiritual Unction. For that pious Multitude then knew, by them was ſignified, that our Redeemer, compaſſionating the Miſery of Mankind, was to fight for the Life of the whole World with the Prince of Death, and to triumph over him by his own Death. And therefore in that Action they made uſe of ſuch Things, as might declare both the Triumph of his Victory, and the Riches of his Mercy. We alſo with a firm Faith, retaining both the Ceremony and its Signification, humbly beſeech thee, O holy Lord, Almighty Father, eternal God, thro' the ſame Lord *Jeſus Chriſt*; that we, whom thou haſt made his Members, gaining by him and in him a Victory over the Empire of Death, may deſerve to be made Partakers of his glorious Reſurrection. Who lives and reigns with thee, *&c.*

Let us pray.

O God, who by an Olive-branch didſt command the Dove to proclaim Peace to the World: grant us, we beſeech thee, the Grace to ſanctify by thy heavenly Bene✠diction theſe Branches of the Olive and other Trees; that they may be ſerviceable to all thy People for their Salvation. Thro' *Chriſt* our Lord.

R. Amen.

Let us pray.

BLeſs✠, O Lord, we beſeech thee, theſe Branches of the Palm-tree or Olive-tree; and grant, that what thy People this Day acts corporally for thy Honour, they may perform the ſame ſpiritually

ſpiritually with the greateſt Devotion, by gaining a Victory over their Enemy, and ardently loving Works of Mercy. Thro' our Lord, &c.

Here the Prieſt ſprinkles the Palms thrice with Holy Water, and fumes them thrice with Incenſe. Then he ſays:

The Lord be with you.

R. And with thy Spirit.

Let us pray.

O God, who for our Salvation didſt ſend into this World thy Son *Jeſus Chriſt* our Lord, that he might humble himſelf to us, and call us back to thee: for whom alſo, as he was coming to *Jeruſalem* to fulfil the Scriptures, a Multitude of faithful People with a zealous Devotion ſpread their Garments together with Palm-branches in the Way: grant, we beſeech thee, that we may prepare him the Way of Faith, out of which, the Stone of Offence and Rock of Scandal being removed, our Actions may flouriſh with Branches of Juſtice, ſo that we may be able to follow his Steps. Who lives and reigns, &c.

The Palms being bleſſed, they are diſtributed by the Prieſt, firſt to the Clergy, and then to the Laity, all kneeling and kiſſing the Palm and the Prieſt's Hand. During the Diſtribution are ſung the following Antiphons, *which if not ſufficient, are repeated till the Diſtribution is finiſhed.*

Ant. The *Hebrew* Children carrying Olive-branches met our Lord, crying out and ſaying: *Hoſanna* in the Higheſt.

Ant.

Ant. The *Hebrew* Children ſpread their Garments in the Way, and cried out, ſaying: *Hoſanna* to the Son of *David:* bleſſed is he that comes in the Name of the Lord.

Then the Prieſt ſays,

The Lord be with you.

R. And with thy Spirit.

Let us pray.

ALmighty and everlaſting God, who wouldſt have our Lord *Jeſus Chriſt*, ride on the Colt of an Aſs, and didſt inſpire the Crowds of People to ſpread their Garments or Branches of the Trees in the Way, and to ſing *Hoſanna* in his Praiſe: grant, we beſeech thee, that we may imitate their Innocence, and deſerve to partake of their Merit. Thro' the ſame *Chriſt* our Lord.

R. Amen.

Next follows the Proceſſion. Firſt the Prieſt puts Incenſe in the Cenſer, and the Deacon turning to the People ſays,

Let us go in Peace. *R.* In the Name of *Chriſt.* Amen.

The Thurifer goes firſt with the Cenſer ſmoaking; then the Subdeacon with the Croſs between two Acolytes with their Candles burning; next the Clergy in Order, and laſt of all the Prieſt with the Deacon on his Left-hand, all with Palms in their Hands. During the Proceſſion the following Antiphons *are ſung.*

Ant. When our Lord drew nigh to *Jeruſalem*, he ſent two of his Diſciples, ſaying: Go to the Village that is over-againſt you, and you will find an

an Aſs's Colt tied, which no Man ever rode: untie him and bring him to me. If any Man ſhall queſtion you, ſay: Our Lord hath need of him. They untying him brought him to *Jeſus*, and put their Garments on him, and he ſat upon him: ſome ſpread their Garments in the Way: ſome ſtrewed Branches cut from Trees; and they that followed, cried out: *Hoſanna*, bleſſed is he that comes in the Name of our Lord: bleſſed is the Kingdom of our Father *David*: *Hoſanna* in the Higheſt. Have mercy on us, O Son of *David*.

Ant. When the People heard, that *Jeſus* was coming to *Jeruſalem*, they took Palm-branches, and went out to meet him; and the Children cried out, ſaying: This is He that is to come for the Salvation of the People. He is our Salvation and the Redemption of *Iſrael*. How great is He, whom the Thrones and Dominions go out to meet! Fear not, O Daughter of *Sion*: behold, thy King comes to thee ſitting on an Aſs's Colt; as it is written, Hail, O King, the Creator of the World, who art come to redeem us.

Ant. Six Days before the Solemnity of the *Paſſover*, when our Lord was coming into the City of *Jeruſalem*, the Children met him, and carried Palm-branches in their Hands; and they cried with a loud Voice, ſaying: *Hoſanna* in the Higheſt: bleſſed art thou who art come in the Multitude of thy Mercy, *Hoſanna* in the Higheſt.

Ant.

Ant. The Multitude go out to meet our Redeemer with Flowers and Palms; and pay the Homage due to a triumphant Conqueror: Nations proclaim the Son of God: and their Voices rend the Skies in the Praiſe of Chriſt: *Hoſanna* in the Higheſt.

Ant. Let us join in Faith with the Angels and Children, ſinging to the Conqueror of Death: *Hoſanna* in the Higheſt.

Ant. A great Multitude that was met together at the Feſtival cried out to the Lord: Bleſſed is he that comes in the Name of our Lord: *Hoſanna* in the Higheſt.

At the Return of the Proceſſion, two or four Singers go into the Church, and ſhutting the Door, ſtand with their Faces towards the Proceſſion, ſinging the two firſt Verſes, Gloria, Laus. *Which are repeated by the Prieſt and the others without the Church. Then they that are within ſing the other following Verſes, and they that are without, at every two Verſes, anſwer,* Gloria, Laus.

TO Thee, O *Chriſt*, be Glory, Praiſes loud:
To thee, *Hoſanna*, cried the *Jewiſh* Crowd.
R. To thee, *&c.*
We *Iſrael*'s Monarch, *David*'s Son proclaim:
Thou com'ſt, bleſt King, in God's moſt holy Name. *R.* To thee, *&c.*
Angels and Men in one harmonious Choir,
To ſing thy everlaſting Praiſe conſpire.
R. To thee, *&c.*

Thee *Iſrael*'s Children met with conq'ring Palms:
To thee our Vows we pay in loudeſt Pſalms.
R. To thee, &c.
For thee on Earth with Boughs they ſtrew'd the Ways;
To thee in Heaven we ſing melodious Praiſe.
R. To thee, &c.
Accept this Tribute, which to thee we bring,
As thou didſt theirs, O good and gracious King. *Amen.* *R.* To thee, &c.

After this the Subdeacon knocks at the Door with the Foot of the Croſs; which being opened, the Proceſſion goes into the Church ſinging.

R. As our Lord entered the holy City, the *Hebrew* Children declaring the Reſurrection of Life, * with Palm-branches cried out, *Hoſanna* in the Higheſt. *V.* When the People heard, that *Jeſus* was come to *Jeruſalem*, they went out to meet him, and * with Palm-branches, &c.

Then the Maſs is celebrated, and all hold the Palms in their Hands during the Paſſion and the Goſpel.

The MASS for PALM-SUNDAY.

The Prieſt at the Foot of the Altar makes the Sign of the Croſs, ſaying,

IN the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.
I will go to the Altar of God.
R. To God, who makes my Youth glad.
V. Our

V. Our Help is in the Name of the Lord.

R. Who made Heaven and Earth.

V. I confeſs to Almighty God, *&c.*

R. Almighty God be merciful to thee, and having forgiven thee thy Sins, bring thee to Life everlaſting.

V. Amen.

R. I confeſs to Almighty God, the bleſſed *Mary* always a Virgin, to bleſſed *Michael* the Archangel, to bleſſed *John* the *Baptiſt*, to the holy Apoſtles *Peter* and *Paul*, to all the Saints, and to thee, Father; that I have very much ſinned in Thought, Word, and Deed, thro' my Fault, thro' my Fault, thro' my very great Fault. Therefore I beſeech bleſſed *Mary* always a Virgin, bleſſed *Michael* the Archangel, bleſſed *John* the Baptiſt, the holy Apoſtles *Peter* and *Paul*, all the Saints, and thee, Father, to pray for me to our Lord God.

V. Almighty God be merciful to you, and having forgiven you your Sins, bring you to Life everlaſting.

R. Amen.

V. May our almighty and merciful Lord grant us the Pardon, Abſolution and Remiſſion of our Sins.

R. Amen.

V. O God, thou being turned towards us, wilt enliven us.

R. And thy People will rejoice in thee.

V. Shew us, O Lord, thy Mercy.

R. And grant us thy Salvation.

V. Lord hear my Prayer.

R. And let my Cry come to thee.
V. The Lord be with you.
R. And with thy Spirit.

Let us pray.

The Prieſt ſays the following Prayers in a low Voice:

TAKE from us our Iniquities, we beſeech thee, O Lord; that we may deſerve to enter into thy Sanctuary, with clean Hearts. Thro' *Chriſt* our Lord. Amen.

WE beſeech thee, O Lord, by the Merits of thy Saints, whoſe Relicks are here, and of all the Saints; that thou wouldſt vouchſafe to pardon all my Sins. Amen.

Then he goes to the Book at the Corner of the Altar, and making the Sign of the Croſs on himſelf, ſays aloud.

The Introit.

LORD, keep not thy Help far from me; look to my Defence: deliver me from the Lion's Mouth, and my low Condition from the Horns of Unicorns. *The Pſalm.* O God, my God, look on me: why haſt thou forſaken me? The Voice of my Sins keep Salvation far from me. Lord, keep not, *&c. to the Pſalm.*

V. LORD, have Mercy on us. *R.* Lord, have Mercy on us. *V.* Lord, have Mercy on us. *R.* Chriſt, have Mercy on us. *V.* Chriſt, have Mercy on us. *R.* Chriſt, have Mercy on us. *V.* Lord, have Mercy us. *R.* Lord, have Mercy on us. *V.* Lord have Mercy on us.

V. The

V. The Lord be with you.
R. And with thy Spirit.

Let us pray.

ALmighty and everlaſting God, who wouldſt have our Saviour become Man, and ſuffer on a Croſs, to give Mankind an Example of Humility: mercifully grant, that we may improve by the Inſtructions of his Patience, and have a Part in his Reſurrection. Thro' the ſame *Jeſus Chriſt* our Lord, &c.

The Leſſon out of the Epiſtle of St. *Paul* the Apoſtle to the *Philippians*. *Chap.* 2.

BRethren, have this Thought in yourſelves, which was alſo in *Chriſt Jeſus:* who being in the Form of God, thought it not Robbery that he was equal to God: but made himſelf as nothing, taking the Form of a Servant, being made to the likeneſs of Men, and in Shape found as a Man. He humbled himſelf, becoming obedient unto Death, even the Death of the Croſs. For which God alſo has exalted him, and given him a Name, which is above every Name: That at the Name of *Jeſus* every Knee may bow, of thoſe that are in Heaven, on Earth, and in Hell, and every Tongue confeſs, that the Lord *Jeſus Chriſt* is in the Glory of God the Father. *R.* Thanks be to God.

The Gradual. Thou haſt held my Right-hand: and according to thy Will thou haſt conducted me: and received me with Glory. *V.* How good is God to *Iſrael*, to thoſe of an upright Heart! but my Feet were almoſt gone, my

Steps were ready to ſlip: becauſe I was jealous of Sinners, ſeeing the Peace of Sinners.

The Tract. O God, my God, look on me; why haſt thou forſaken me? *V.* The Voice of my Sins keep Salvation far from me. *V.* My God, I ſhall cry to thee in the Day, and thou wilt not hear in the Night, and it ſhall not be my Folly. *V.* But thou dwelleſt in the holy Place, the Praiſe of *Iſrael*. *V.* In thee our Fathers have hoped: they have hoped and thou didſt deliver them. *V.* They cried to thee, and were ſaved: They hoped in thee, and were not confounded. *V.* But I am a Worm, and no Man: The Reproach of Men, and Outcaſt of the People. *V.* All that ſaw me, ſcorned me: they talked of me, and ſhook their Heads. *V.* He hoped in the Lord, let him deliver him; let him ſave him becauſe he loves him. *V.* And they conſidered and viewed me: they divided my Garments amongſt them, and upon my Coat they caſt Lots. *V.* Deliver me from the Lion's Mouth: and my low Condition from the Horns of Unicorns. *V.* Ye that fear the Lord, praiſe him: the whole Race of *Jacob*, magnify him. *V.* The Generation to come ſhall be declared to be the Lord's: and the Heavens ſhall declare his Juſtice. *V.* To the People that ſhall be born, which the Lord has made.

The

The Paſſion of our Lord *Jeſus Chriſt*, according to St. *Matthew*.

AT that Time: *Jeſus* ſaid to his Diſciples: Ye know that after two Days will be kept the *Paſſover*, and the Son of Man ſhall be delivered up to be crucified. Then the Chief Prieſts and Ancients of the People met together in the Court of the High-Prieſt, that was called *Caiphas*: and they conſulted how they might by Deceit apprehend *Jeſus*, and put him to death. But they ſaid: Not on the Feſtival Day, leſt perhaps there might be a Tumult among the People. And when *Jeſus* was in *Bethania* in the Houſe of *Simon* the Leper, there came to him a Woman having an Alabaſter Box of precious Ointment, and poured it out upon his Head, as he was at Table. And the Diſciples ſeeing it, were very angry, ſaying: For what is this Waſte? For this might have been ſold dear, and given to the Poor. But *Jeſus* knowing it, ſaid to them: Why do ye moleſt this Woman? For ſhe has performed a good Work upon me. For the Poor ye have always with you; but me ye have not always. For ſhe, in pouring this Ointment upon my Body, did it to bury me. *Amen* I ſay to you, that whereſoever this Goſpel ſhall be preached in the whole World, what ſhe has done will alſo be told in memory of her. Then went out one of the Twelve call'd *Judas Iſcariot* to the Chief-Prieſts, and ſaid to them: What will ye give me, and I will deliver him

to you? and they ordered him thirty Pieces of Silver. And from that Time he ſought for an Opportunity to betray him. And the firſt Day of the *Azymes* the Diſciples came to *Jeſus*, ſaying, Where wilt thou have us prepare what is to be eaten for the *Paſſover?* And *Jeſus* ſaid: Go ye into the City to a certain Man, and ſay to him: The Maſter ſays: My Time is at hand; with thee I and my Diſciples keep the *Paſſover*. And the Diſciples did as *Jeſus* ordered them, and prepared the *Paſſover*. And when it was Evening he ſat down with his Twelve Diſciples. And while they were eating, he ſaid: *Amen* I ſay to you, that one of you will betray me. And they being very ſad, began every one to ſay: Is it I, Lord? But he anſwering ſaid: He that dips his Hand with me in the Diſh, it is he that will betray me. The Son of Man indeed goes, as it is written of him; but Woe to that Man by whom the Son of Man ſhall be betrayed: it were well for him, if that Man had not been born. But *Judas*, that Betrayed him, anſwering ſaid: Is it I, *Rabbi?* He ſays to him: Thou haſt ſaid it. And while they were at Supper, *Jeſus* took Bread, and bleſt it, and broke it, and gave it to his Diſciples, and ſaid: Take ye and eat: This is my Body. And taking the Cup, he gave Thanks, and gave it to them, ſaying: Drink ye all of this; for this is my Blood of the New Teſtament, which ſhall be ſhed for many for the Remiſſion of Sins. And I ſay to you: I will not from this Time drink of this Fruit of the Vine, until that Day when

when I ſhall drink it new with you in the Kingdom of my Father. And having ſaid a Hymn, they went out to Mount *Olivet*. Then *Jeſus* ſays to them: You all ſhall be ſcandalized at me this Night. For it is written: I will ſtrike the Shepherd and the Sheep of the Flock ſhall be diſperſed. But after I ſhall be riſen again, I will go before you into *Galilee*. But *Peter* anſwering ſays to him: Altho' all ſhall be ſcandalized at thee, I will never be ſcandalized. *Jeſus* ſaid to him: *Amen* I ſay to thee, that this Night before the Cock crows, thou wilt deny me thrice. *Peter* ſaid to him: Tho' I were to die with thee, I will not deny thee. And all the Diſciples ſaid the ſame thing. Then *Jeſus* came with them into a Place called *Gethſemani*, and ſaid to his Diſciples: Sit ye here, till I go yonder and pray. And taking with him *Peter*, and the two Sons of *Zebedee*, he began to grow ſorrowful and ſad. Then he ſaid to them: My Soul is Sorrowful unto Death: ſtay ye here, and watch with me. And going a little farther, he fell on his Face, praying and ſaying: O my Father, if it be poſſible let this Cup paſs from me. Nevertheleſs not as I will, but as thou wilt. And he comes to his Diſciples, and finds them ſleeping, and he ſays to *Peter*: What, could ye not watch one hour with me? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Fleſh is weak. He went again the ſecond Time, and pray'd, ſaying: O my Father, if this Cup cannot paſs, unleſs I drink it, thy Will be done.

And he comes again, and finds them ſleeping. For their Eyes were heavy. And leaving them, he went again, and pray'd the third Time, ſaying the ſame Words. Then he comes to his Diſciples, and ſays to them: Sleep ye now, and take your Reſt: behold the Hour approaches, when the Son of Man ſhall be betrayed into the Hands of Sinners. Ariſe, let us go: behold he that will betray me is near. As he was yet ſpeaking, behold *Judas* one of the Twelve came, and with him a great Multitude with Swords and Clubs, ſent from the Senators of the People. And he that betrayed him, gave them a Sign, ſaying: Whomſoever I ſhall kiſs, that is he, apprehend him. And immediately going to *Jeſus*, he ſaid to him: Hail, *Rabbi*, and kiſſed him. And *Jeſus* ſaid to him: Friend, for what art thou come? Then they went to, and laid Hands on *Jeſus*, and apprehended him. And behold one of thoſe that were with *Jeſus*, ſtretching out his Hand drew his Sword, and ſtriking the Servant of the High-Prieſt, cut off his Ear. Then *Jeſus* ſaid to him: Put up thy Sword into its Place. For all that ſhall take the Sword, ſhall periſh by the Sword. Doſt thou think that I cannot aſk my Father, and he will give me now more than twelve Legions of Angels? How then ſhall the Scriptures be fulfilled, ſaying, that ſo it muſt be done? In that Hour *Jeſus* ſaid to the Multitudes: Ye are come out as it were to a Thief, with Swords and Clubs to apprehend me: I ſat every Day with you teaching in the Temple, and ye did not

not take me. But all this is done, that the Writings of the Prophets might be fulfilled. Then all the Diſciples left him and fled away. But they holding *Jeſus*, led him to *Caiphas* the High-Prieſt, where the Scribes and Senators were aſſembled. And *Peter* followed him at a Diſtance to the High-Prieſt's Court: and going in, he ſat with the Servants to ſee the End. And the Chief Prieſts and all the Council ſought for a falſe Teſtimony againſt *Jeſus*, that they might put him to death: and they found none, tho' many falſe Witneſſes came. But at laſt there came two falſe Witneſſes, and ſaid: This Man ſaid: I can deſtroy the Temple of God, and after three Days rebuild it. And the High-Prieſt riſing up ſaid to him: Doſt thou anſwer nothing to the Things, which theſe teſtify againſt thee. But *Jeſus* was ſilent. And the High-prieſt ſaid to him: I conjure thee by the living God to tell us, if thou art the *Chriſt* the Son of God. *Jeſus* ſays to him: Thou haſt ſaid it. Nevertheleſs I tell you, hereafter ye ſhall ſee the Son of Man ſitting on the Right-hand of the Power of God, and coming in the Clouds of Heaven. Then the High-Prieſt tore his Garments, ſaying: He has blaſphemed: what farther need have we of Witneſſes? behold ye have now heard the Blaſphemy: what do you think? But they anſwering ſaid: He is guilty of Death. Then they ſpit in his Face, and buffetted him; and others ſtruck him on the Face with the Palms of their Hands, ſaying: Propheſy to us, O *Chriſt*, who it is that ſtruck thee. And *Pe-*

ter

ter ſat without in the Court: and a Maid came to him ſaying: And thou waſt with *Jeſus* the *Galilean*. But he denied it before them all, ſaying: I know not what thou ſayeſt. And as he was going out of the Gate, another Maid ſaw him, and ſaid to thoſe that were there: This Man was alſo with *Jeſus* of *Nazareth*. And he again denied with an Oath, that he knew not the Man. And a little while after, they that ſtood by came and ſaid to *Peter*: Certainly thou too art one of them; for even thy Speech diſcovers thee. Then he began to curſe and ſwear, that he knew not the Man. And preſently the Cock crew. And *Peter* remembered the Word, which *Jeſus* had ſaid: Before the Cock crows, thou ſhalt deny me thrice. And going out he wept bitterly. And when the Morning was come, all the Chief Prieſts and Senators of the People conſulted together againſt *Jeſus*, that they might put him to death. And they carried him bound, and delivered him to *Pontius Pilate* the Preſident. Then *Judas* that had betrayed him, ſeeing that he was condemned, repenting him, brought back the Thirty Pieces of Silver to the Chief Prieſts and Senators, ſaying: I have ſinned, betraying innocent Blood. But they ſaid: What is that to us? Look thou to it. And having thrown down the Pieces of Silver in the Temple, he departed, and went and hanged himſelf with a Halter. But the Chief Prieſts having taken the Pieces of Silver, ſaid: It is not lawful to put them into the Treaſury: becauſe it is the Price of Blood. And after they had conſulted together

together they bought with them a Potter's Field to be a Burying-place for Strangers. For this reaſon that Field is called to this Day, *Haceldama*, that is, the Field of Blood. Then was fulfilled what was ſpoken by *Jeremy* the Prophet, ſaying: And they took the Thirty Pieces of Silver, the Price of him that was ſet at a Price, whom they bought for a Price of the Children of *Iſrael*, and they gave them for a Potter's Field, as the Lord appointed me. And *Jeſus* ſtood before the Preſident, and the Preſident aſked him, ſaying: Art thou the King of the *Jews*? *Jeſus* ſays to him: Thou ſayeſt it. And when he was accuſed by the Chief Prieſts and Senators he made no Anſwer. Then *Pilate* ſays to him: Doſt thou not hear how great Teſtimonies they allege againſt thee? And he anſwered not to any of his Words, ſo that the Preſident wondered exceedingly. And the Preſident was accuſtomed at the Solemnity to releaſe one Priſoner, whom the People ſhould deſire. And he had then a notorious Priſoner, that was called *Barabbas*. They therefore being aſſembled, *Pilate* ſaid: Which will you have me releaſe to you, *Barabbas*, or *Jeſus* that is called *Chriſt*? For he knew that they had delivered him up out of Envy. And as he was ſitting in the Tribunal, his Wife ſent to him, ſaying: Have nothing to do with that Juſt Man; for I have ſuffered to-day many things in a Viſion on his Account. But the Chief Prieſts and Senators perſuaded the People to demand *Barabbas* and to deſtroy

Jeſus.

Jeſus. And the Preſident anſwering ſaid to them: Which of the two will ye have releaſed to you? But they ſaid, *Barabbas.* *Pilate* ſays to them, What then ſhall I do with *Jeſus*, that is called *Chriſt?* They all ſay, Let him be crucified. The Preſident ſaid to them: But what Harm has he done? But they cried out the more, ſaying: Let him be crucified. And *Pilate* ſeeing, that he did not prevail, but that a great Tumult was made: taking Water he waſhed his Hands before the People, ſaying: I am innocent of this Juſt Man's Blood, look ye to it. And all the People anſwering ſaid: His Blood be on us and on our Children. Then he releaſed *Barabbas* to them: and having cauſed *Jeſus* to be whipped, he delivered him to them to be crucified. Then the Preſident's Soldiers carrying *Jeſus* into the Palace, aſſembled the whole Company about him; and taking off his Cloaths, they put about him a Scarlet Mantle; and wreathing a Crown of Thorns, they put it on his Head, and a Reed in his right Hand. And kneeling down before him, they mocked him, ſaying: Hail King of the *Jews.* And ſpitting on him, they took the Reed and ſtruck him on the Head. And after they had mocked him, they took off the Mantle, and put on him his own Cloaths, and led him away to crucify him. And in going out they found a Man of *Cyrene* named *Simon:* This Man they preſſed to carry his Croſs. And they came to the Place that is called *Golgotha*, which is the Place of *Calvary.* And they gave him Wine to drink mingled with

Gall.

Gall. And having taſted it, he would not drink it. And after they had crucified him, they divided his Cloaths, caſting Lots for them: to fulfil what was ſpoken by the Prophet, who ſays: They divided among them my Garments, and for my Coat they caſt Lots. And they ſat and guarded him. And they put over his Head the Cauſe of his Condemnation written: This is *Jeſus* the King of the *Jews*. Then were crucified with him two Thieves, one at his Right Hand, and one at his Left. And they that paſſed by blaſphemed againſt him ſhaking their Heads, and ſaying: Oh! Thou that deſtroyeſt the Temple of God and rebuildeſt it in three Days, ſave thy ownſelf. If thou art the Son of God, come down from the Croſs. In like Manner did the Chief Prieſts with the Scribes and Senators mocking ſay: He has ſaved others, he cannot ſave himſelf: if he is the King of *Iſrael*, let him now come down from the Croſs, and we will believe him: He truſted in God, let him now deliver him, if he will: for he ſaid: I am the Son of God: And the Thieves too that were crucified with him, reproached him with the ſame Thing. And from the ſixth Hour to the Ninth there was Darkneſs over the whole Earth. And about the ninth Hour *Jeſus* cried out with a loud Voice, ſaying: *Eli, Eli, lamma ſabacthani?* that is, My God, my God, why haſt thou forſaken me? And ſome that ſtood there and heard him, ſaid: That Man calls *Elias*. And preſently one of them running took a Spunge and filled it with Vinegar, and putting

ting it on a Reed gave it him to drink. But the reſt ſaid, Hold, let us ſee, if *Elias* will come to deliver him: And *Jeſus* crying out again with a loud Voice gave up the Ghoſt.

Here all kneel down, and after a little Pauſe, to meditate on the Redemption of Mankind, the Deacon goes on:

And behold the Veil of the Temple was rent into two Pieces from the Top to the Bottom: and the Earth ſhook, and the Rocks were ſplit, and the Graves were opened: and many Bodies of the Saints, that had ſlept, aroſe. And going out of their Graves after his Reſurrection, they came into the holy City, and appeared to many. And the Centurion and they that were with him guarding *Jeſus*, ſeeing the Earthquake and the Things that were done, were very much affrighted, ſaying: This Man was truly the Son of God. And many Women were there at a diſtance that had followed *Jeſus* from *Galilee*, ſerving him; among whom was *Mary Magdalene*, and *Mary* the Mother of *James* and *Joſeph*, and the Mother of the Sons of *Zebedee*. And when it was Evening, there came a rich Man of *Arimathea* named *Joſeph*, that was alſo himſelf a Diſciple of *Jeſus*. This Man went to *Pilate* and begged the Body of *Jeſus*. Then *Pilate* commanded the Body to be given him. And *Joſeph* having received the Body, wrapt it up in a clean Linen Shrowd, and laid it in his own new Sepulchre, which he had cut out of a Rock. And he rolled a great Stone at the Entrance of the Sepulchre, and went away, and *Mary Magdalene*,

dalene, and the other *Mary*, were there ſitting over-againſt the Sepulchre.

The reſt of the Paſſion in ſolemn Maſſes is ſung by the Deacon in the Tune of the Goſpel, with the uſual Ceremonies before and after it. Otherwiſe the Prieſt here ſtands at the Middle of the Altar, and bowing down ſays in a low Voice.

CLeanſe my Heart and my Lips, Almighty God, who with a fiery Coal didſt cleanſe the Lips of the Prophet *Iſaiah:* vouchſafe ſo to cleanſe me by thy gracious Mercy, that I may worthily declare thy holy Goſpel. Through *Chriſt* our Lord. Amen.

Bleſs me, O Lord. The Lord be in my Heart and Lips, that I may worthily and fitly proclaim his Goſpel. Amen.

Then he goes to the Book and finiſhes the Paſſion.

AND the next Day, that was after the *Paraſceve*, the Chief Prieſts and the *Phariſees* went together to *Pilate*, ſaying: Sir, we remember that this Seducer, whilſt he was yet living, ſaid: After three Days I will riſe again. Command therefore the Sepulchre to be guarded until the third Day: leſt perhaps his Diſciples come and ſteal him away, and ſay to the People: He is riſen from the Dead. And the laſt Error will be worſe than the firſt. *Pilate* ſaid to them: Ye have a Guard, go guard it as ye know how. And they departing ſecured the Sepulchre with Guards, ſealing up the Stone.

Here the Prieſt kiſſes the Goſpel, ſaying to himſelf in a low Voice:

By

By the Words of the Goſpel may our Sins be blotted out.

After which he goes to the Middle of the Altar, and ſays the Nicene *Creed aloud:*

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all viſible and inviſible Things. And in one Lord *Jeſus Chriſt*, the only begotten Son of God, and born of the Father before all Ages: God of God: Light of Light, true God of true God: begotten, not made, conſubſtantial with the Father, by whom all Things were made. Who for us Men and for our Salvation came down from Heaven. And by the Holy Ghoſt took Fleſh of the Virgin *Mary*, AND WAS MADE MAN. Was alſo crucified for us: ſuffered under *Pontius Pilate*, and was buried. And roſe again the third Day, according to the Scriptures. And aſcended into Heaven: ſits at the right Hand of the Father. And ſhall come again with Glory, to judge the Living and the Dead: of whoſe Kingdom there ſhall be no End. And in the Holy Ghoſt, the Lord and Giver of Life: who proceeds from the Father and the Son. Who with the Father and the Son is equally adored and glorified: who ſpake by the Prophets. And One Holy Catholic and Apoſtolic Church. I confeſs one Baptiſm for the Remiſſion of Sins. And I expect the Reſurrection of the Dead. And the Life of the World to come. Amen.

V. The Lord be with you. *R.* And with thy Spirit.

Let

Let us pray.

The Offertory. My Heart has looked for Reproach and Miſery; and I expected ſome-body to condole with me, and there was none: I ſought for a Comforter, and I found him not: And they gave me Gall for my Meat, and in my Thirſt they gave me Vinegar to drink.

After the Offertory, the Prieſt offers the Bread that is to be conſecrated, ſaying:

REceive, O holy Father, Almighty and eternal God, this unſpotted Hoſt: which I thy unworthy Servant offer to thee my true and living God, for my innumerable Sins, Offences and Negligences, and for all here preſent, as alſo for all faithful Chriſtians both living and dead: that it may avail me and them to Salvation and Life Everlaſting. Amen.

Then he bleſſes the Water that is to be put into the Chalice, ſaying:

O God, who didſt wonderfully create the Dignity of human Nature, and more wonderfully reformed it: Grant by the Myſtery of this Water and Wine, that we may be Partakers of his Divinity, who was graciouſly pleaſed to be Partaker of our Humanity, *Jeſus Chriſt* thy Son our Lord: who with thee and the Holy Ghoſt lives and reigns one God, for ever and ever. Amen.

Having bleſſed the Water and poured it into the Wine in the Chalice, he offers them up ſaying:

WE

WE offer to thee, O Lord, the Cup of Salvation, beſeeching thy Clemency, that it may aſcend before thy Divine Majeſty, as a ſweet-ſmelling Savour for our Salvation, and that of the whole World. Amen.

Then bowing down he ſays:

MAY our humble Minds and contrite Hearts render us acceptable to thee, O Lord, and let our Sacrifice be ſo performed this Day in thy Sight, that it may be pleaſing to thee, O Lord our God.

After which, lifting up his Eyes to Heaven, he bleſſes the Bread and Wine, ſaying:

COme, Almighty Sanctifier, Eternal God, and bleſs this Sacrifice prepared for the Honour of thy Holy Name.

The following Bleſſing of the Incenſe and the Incenſing of the Altar as far as Lavabo *is omitted in private Maſſes.*

BY the Interceſſion of St. *Michael* the Archangel, ſtanding at the Right Side of the Altar of Incenſe, and of all the Elect, the Lord bleſs this Incenſe, and receive it as a ſweet ſmelling Savour. Thro' Chriſt our Lord, Amen.

While he incenſes the Offerings, he ſays:

MAY this Incenſe bleſſed by Thee go up to Thee, O Lord, and may thy Mercy come down to us.

Then he incenſes the Altar, ſaying:

LET

LET my Prayer, O Lord, aſcend like Incenſe in thy Sight: the lifting up of my Hands as an Evening Sacrifice. Place, O Lord, a Guard on my Mouth, and a Door round about my Lips: that my Heart may not incline to Words of Malice, to make Excuſes for my Sins.

After which, as he gives the Cenſer to the Deacon, he ſays:

THE Lord kindle in us the Fire of his Love and the Flame of eternal Charity. Amen.

Then he goes to the Corner of the Altar, and waſhes his Fingers, ſaying:

I Will waſh my Hands among the Innocent, and encompaſs thy Altar, O Lord.

That I may hear the Voice of Praiſe, and declare all thy wonderful Works.

Lord, I have loved the Beauty of thy Houſe and the Dwelling-Place of thy Glory.

Deſtroy not my Soul with the Impious, nor my Life with Men of Blood.

In whoſe Hands are Iniquities: their Right-hand is filled with Bribes.

But I have walked in my Innocence: redeem me, and have mercy on me.

My Foot has ſtood in the right Way: in thy Congregations I will bleſs thee, O Lord.

Being returned to the Middle of the Altar, he ſays, bowing down:

RECEIVE, O Holy Trinity, this Offering, which we make to Thee, in Memory of the Paſſion, Reſurrection and Aſcenſion of our Lord

Lord Jeſus Chriſt; and in Honour of bleſſed *Mary* always a Virgin, of bleſſed *John* the *Baptiſt*, of the holy Apoſtles *Peter* and *Paul*, of theſe and of all the Saints: that it may avail to their Honour and to our Salvation; and that They may vouchſafe to intercede for us in Heaven whoſe Memory we celebrate on Earth. Thro' the ſame Chriſt our Lord. Amen.

After this, he turns to the People, and ſays aloud the two firſt of the following Words:

PRay, Brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

To which the Clerk anſwers in the Name of the People:

MAY our Lord receive this Sacrifice from thy Hands, to the Praiſe and Glory of his Name, for our Good alſo, and that of all his Holy Church.

Then the Prieſt in a low Voice ſays:

Amen.

The Secret Prayer.

GRant, we beſeech thee, O Lord, that this Gift offered in the Preſence of thy Majeſty, may procure us the Grace of Devotion, and effectually obtain a bleſſed Eternity. Thro' our Lord Jeſus Chriſt thy Son, who with Thee, and the Holy Ghoſt, lives and reigns one God.

That which follows is ſaid aloud:

FOR ever and ever. *R.* Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift

V. Lift up your Hearts.
R. We have them lifted up to the Lord.
V. Let us give Thanks to the Lord our God.
R. It is meet and juſt.

IT is truly meet and juſt, right and profitable to Salvation, that we ſhould in all Times and Places give Thanks to thee, O holy Lord, almighty Father and eternal God, who didſt ordain the Salvation of Mankind on the Tree of the Croſs: that Liſe might ſpring from whence Death aroſe: and he that has overcome by a Tree, might alſo be overcome by a Tree: thro' Chriſt our Lord: by whom the Angels praiſe, the Dominations adore, the Powers dread thy Majeſty. The Heavens and heavenly Virtues, and the bleſſed Seraphims with united Joy glorify it. With whom alſo we beſeech Thee to admit our Voices with humble Praiſe, ſaying,

Holy, Holy, Holy is the Lord God of Hoſts: Heaven and Earth is full of thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he that comes in the Name of the Lord, *Hoſanna* in the Higheſt.

Here the Prieſt begins the Canon *of the Maſs, which is ſaid in a low Voice.*

The CANON of the MASS.

THerefore, moſt merciful Father, we humbly pray and beſeech thee, thro' Jeſus Chriſt thy Son our Lord, to accept and bleſs theſe Gifts, theſe Preſents, theſe holy and unſpotted Sacrifices: which in the firſt place we offer

offer to Thee, for thy holy Catholic Church, that thou wouldſt vouchſafe to grant it Peace, preſerve, unite and govern it throughout the whole World, together with thy Servant *N.* our Chief Biſhop, *N.* our Prelate, *N.* our King, and all Orthodox Believers and Profeſſors of the Catholic and Apoſtolic Faith.

The Commemoration of the Living.

REmember, O Lord, thy Servants both Men and Women *N.* and *N.*

Here he pauſes a little, to remember thoſe he deſigns to pray for, and then goes on:

And all here preſent, whoſe Faith and Devotion are known to Thee, for whom we offer to Thee; or who offer Thee this Sacrifice of Praiſe for themſelves and all theirs: for the Redemption of their Souls, for the Hope of their Salvation and Safety: and pay their Vows to Thee, the eternal, living and true God.

COmmunicating with and honouring the Memory, in the firſt Place of the glorious ever Virgin *Mary*, Mother of God and our Lord Jeſus Chriſt; as alſo of thy bleſſed Apoſtles and Martyrs *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thadeus*, *Linus*, *Cletus*, *Clement*, *Xyſtus*, *Cornelius*, *Cyprian*, *Laurence*, *Chryſogonus*, *John* and *Paul*, *Coſmas* and *Damian*, and of all thy Saints: by whoſe Merits and Prayers, grant that we may in all Things be defended by the Help of thy Protection. Thro' the ſame Chriſt our Lord. Amen.

Then

Then the Prieſt ſpreads his Hands over the Offerings:

WE therefore beſeech Thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of thy whole Family; to grant us thy Peace in our Days; and by thy Command to preſerve us from eternal Damnation, and number us among thy Elect. Thro' Chriſt our Lord. Amen.

VOuchſafe, we beſeech Thee, O God, to make this Offering in all Things bleſſed, approved, ratified, reaſonable and acceptable: that it may be made for us the Body and Blood of thy moſt beloved Son our Lord Jeſus Chriſt.

WHO, the Day before he ſuffered, took Bread in his ſacred and venerable Hands, and with his Eyes lifted up towards Heaven to Thee, O God, his Almighty Father, giving Thee thanks, bleſſed it, broke it, and gave it to his Diſciples, ſaying: Take and eat ye all of this:

FOR THIS IS MY BODY.

Here he adores the Sacrament on his Knees, and then lifts it up above his Head for the Adoration of the People. After which, he proceeds to the Conſecration of the Chalice, ſaying:

IN like Manner after Supper, taking this excellent Chalice in his ſacred and venerable Hands, giving Thee alſo Thanks, he bleſſed it, and gave it to his Diſciples, ſaying: Take and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT: A MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS.

Then he adores on his Knees the ſacred Blood, ſaying:

As often as ye ſhall do theſe Things, ye ſhall do them in Remembrance of me.

After which he ſhews it to the People for their Adoration, and then goes on, ſaying:

WHerefore, O Lord, we thy Servants, as alſo thy holy People, being mindful of the bleſſed Paſſion of the ſame Chriſt thy Son our Lord, and of his Reſurrection from Hell, as alſo of his glorious Aſcenſion into Heaven, offer to thy moſt excellent Majeſty of thy own Gifts and Favours a pure Hoſt, a holy Hoſt, an unſpotted Hoſt, the holy Bread of eternal Life, and the Chalice of everlaſting Salvation.

WHich vouch ſafe to regard with a propitious and ſerene Countenance, and to accept, as thou wert pleaſed to accept the Offerings of thy juſt Servant *Abel*, and the Sacrifice of our Patriarch *Abraham*, and the holy Sacrifice and unſpotted Hoſt, which thy High-Prieſt *Melchiſedech* offered to Thee.

WE humbly beſeech Thee, Almighty God, command them to be carried by the Hands of thy holy Angel to thy Altar above in the Preſence of thy divine Majeſty: that as many of us, as by this Participation of the Altar ſhall receive the moſt ſacred Body and Blood of thy Son,

Son, may be filled with all heavenly Bleſſings and Grace. Thro' the ſame Chriſt our Lord, Amen.

The Commemoration of the Dead.

REmember alſo, O Lord, thy Servants both Men and Women, *N.* and *N.* who are gone before us with the Sign of Faith, and repoſe in the Sleep of Peace.

Here he pauſes a little, to pray for particular Perſons.

TO theſe, O Lord, and to all that reſt in Chriſt, we beſeech Thee to grant a Place of Refreſhment, Light, and Peace. Thro' the ſame Chriſt our Lord. Amen.

Then he ſtrikes his Breaſt, ſaying aloud the firſt Words of the following Prayer:

TO us Sinners alſo thy Servants, hoping in the Multitude of thy Mercies, vouchſafe to grant ſome Part and Society with thy holy Apoſtles and Martyrs, with *John*, *Stephen*, *Matthias*, *Barnaby*, *Ignatius*, *Alexander*, *Marcellinus*, *Peter*, *Felicitas*, *Perpetua*, *Agatha*, *Lucy*, *Agnes*, *Cecily*, *Anaſtaſia*, and all thy Saints; into whoſe Company we beſeech Thee to admit us, not regarding our Merit, but granting us thy Pardon. Thro' Chriſt our Lord. By whom, O Lord, thou doſt always create, ſanctify, quicken, bleſs and give us all theſe good Things. By him, and with him, and in him, is to Thee, God the Father Almighty, in the Unity of the Holy Ghoſt, all Honour and Glory.

Here he ſays aloud.

V. For ever and ever. *R.* Amen.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT: A MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS.

Then he adores on his Knees the ſacred Blood, ſaying:

As often as ye ſhall do theſe Things, ye ſhall do them in Remembrance of me.

After which he ſhews it to the People for their Adoration, and then goes on, ſaying:

WHerefore, O Lord, we thy Servants, as alſo thy holy People, being mindful of the bleſſed Paſſion of the ſame Chriſt thy Son our Lord, and of his Reſurrection from Hell, as alſo of his glorious Aſcenſion into Heaven, offer to thy moſt excellent Majeſty of thy own Gifts and Favours a pure Hoſt, a holy Hoſt, an unſpotted Hoſt, the holy Bread of eternal Life, and the Chalice of everlaſting Salvation.

WHich vouchſafe to regard with a propitious and ſerene Countenance, and to accept, as thou wert pleaſed to accept the Offerings of thy juſt Servant *Abel*, and the Sacrifice of our Patriarch *Abraham*, and the holy Sacrifice and unſpotted Hoſt, which thy High-Prieſt *Melchiſedech* offered to Thee.

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Son, may be filled with all heavenly Bleſſings and Grace. Thro' the ſame Chriſt our Lord, Amen.

The Commemoration of the Dead.

REmember alſo, O Lord, thy Servants both Men and Women, *N.* and *N.* who are gone before us with the Sign of Faith, and repoſe in the Sleep of Peace.

Here he pauſes a little, to pray for particular Perſons.

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Then he ſtrikes his Breaſt, ſaying aloud the firſt Words of the following Prayer:

TO us Sinners alſo thy Servants, hoping in the Multitude of thy Mercies, vouchſafe to grant ſome Part and Society with thy holy Apoſtles and Martyrs, with *John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anaſtaſia,* and all thy Saints; into whoſe Company we beſeech Thee to admit us, not regarding our Merit, but granting us thy Pardon. Thro' Chriſt our Lord. By whom, O Lord, thou doſt always create, ſanctify, quicken, bleſs and give us all theſe good Things. By him, and with him, and in him, is to Thee, God the Father Almighty, in the Unity of the Holy Ghoſt, all Honour and Glory.

Here he ſays aloud.

V. For ever and ever. *R.* Amen.

Let us pray.

INſtructed by thy wholeſome Precepts, and following thy Divine Inſtitution, we preſume to ſay:

OUR Father, who art in Heaven; hallowed be thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation:

R. But deliver us from Evil.

The Prieſt in a low Voice ſays as follows:

Amen.

DEliver us, O Lord, we beſeech Thee, from all paſt, preſent and future Evils: and by the Interceſſion of the bleſſed and glorious ever Virgin *Mary* Mother of God, with thy bleſſed Apoſtles *Peter* and *Paul*, and with *Andrew* and all the Saints, mercifully grant us Peace in our Days; that by the Aſſiſtance of thy Mercy we may be always free from Sin, and ſecure from all Diſturbance.

Here he breaks the Hoſt in the middle, whilſt he ſays:

Thro' the ſame Jeſus Chriſt, our Lord, thy Son.

Then he breaks off a little Piece from one of the Parts, ſaying.

Who lives and reigns with Thee in the Unity of the Holy Ghoſt, one God.

After which, holding the little Piece over the Chalice, he ſays aloud:

V. For ever and ever. *R.* Amen.

He

He makes the Sign of the Croſs thrice over the Chalice with the little Piece, whilſt he ſays aloud:

V. The Peace of our Lord be always with you.

R. And with thy Spirit.

Then he puts the little Piece into the Chalice, ſaying in a low Voice:

MAY this Mixture and Conſecration of the Body and Blood of our Lord Jeſus Chriſt be to us that receive them Life everlaſting. Amen.

After this, bowing down, he knocks his Breaſt thrice, ſaying aloud:

LAMB of God that takeſt away the Sins of the World: have mercy on us.

Lamb of God, that takeſt away the Sins of the World: have mercy on us.

Lamb of God, that takeſt away the Sins of the World: grant us Peace.

The following Prayers are ſaid in a low Voice:

LORD Jeſus Chriſt, who didſt ſay to thy Apoſtles: *I leave you Peace, I give you my Peace:* regard not my Sins, but the Faith of thy Church; and vouchſafe to grant it Peace and Union according to thy Will. Who liveſt and reigneſt God for ever and ever. Amen.

In ſolemn Maſſes after this Prayer the Prieſt kiſſes the Deacon, ſaying:

V. Peace be with thee.

To which the Deacon anſwers:

R. And with thy Spirit.

LORD

LORD Jeſus Chriſt, Son of the living God, who, according to the Will of the Father, and by the Co-operation of the Holy Ghoſt, didſt through thy Death give Life to the World: deliver me by this thy moſt ſacred Body and Blood from all my Iniquities, and from all Evils; make me always obedient to thy Commandments, and never ſuffer me to be ſeparated from thee. Who with the ſame God the Father and Holy Ghoſt, liveſt and reigneſt God for ever and ever. Amen.

LET not the Receiving of thy Body, O Lord Jeſus Chriſt, which I unworthy preſume to take, turn to my Judgment and Condemnation; but through thy Mercy let it be an effectual Security and Cure of my Soul and Body. Who with God the Father and the Holy Ghoſt liveſt and reigneſt one God for ever and ever. Amen.

Taking the Hoſt in his Hands, he ſays:

I Will take the heavenly Bread, and invoke the Name of the Lord.

Then ſtriking his Breaſt thrice, he ſays thrice the following Words, ſpeaking the Words aloud:

LORD, I am not worthy, that thou ſhouldſt enter under my Roof; but ſay only the Word, and my Soul ſhall be healed.

After this he receives the B. Sacrament, ſaying firſt,

THE Body of our Lord Jeſus Chriſt preſerve my Soul to Life everlaſting. Amen.

After a little Pauſe to meditate on the Bleſſing received, he gathers up the Fragments and puts them into the Chalice, ſaying in the mean time,

WHAT

WHAT ſhall I return to the Lord, for all that he has given me? I will take the Cup of Salvation, and invoke the Name of the Lord. I will invoke the Lord by praiſing him, and I ſhall be ſafe from my Enemies.

Then he receives the ſacred Blood, ſaying firſt:

THE Blood of our Lord Jeſus Chriſt preſerve my Soul to Life everlaſting. Amen.

Whilſt the Clerk pours Wine into the Chalice, he ſays:

WHat we have taken with the Mouth, O Lord, may we receive with a pure Heart, and of a temporal Gift may it prove an everlaſting Remedy.

Whilſt he waſhes his Fingers over the Chalice with Wine and Water, he ſays:

LET thy Body, O Lord, which I have received, and thy Blood, which I have drank, continue in my Bowels; and grant, that no Stain of my Sin may remain in me, who have been refreſhed by thy pure and holy Myſteries. Who liveſt and reigneſt for ever and ever. Amen.

Then the Book is moved to the Epiſtle ſide of the Altar, where he ſays aloud, as follows:

The Communion. Father, if this Cup cannot paſs away, unleſs I drink it, thy Will be done.

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

BY the Virtue of this Myſtery, O Lord, let our Vices be deſtroyed, and our juſt Deſires fulfilled. Thro' our Lord Jeſus Chriſt thy Son, who with Thee and the Holy Ghoſt lives and reigns one God for ever and ever.

 R. Amen.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Let us bleſs the Lord.

R. Thanks be to God.

After this, bowing in the Middle of the Altar, he ſays in a low Voice,

LET this Acknowledgment of my Subjection, O holy Trinity, be pleaſing to Thee, and grant, that this Sacrifice, which I unworthy have offered to thy Divine Majeſty, may be acceptable to Thee, and by thy Mercy be propitiatory for me, and all that I have offered it for. Thro' Chriſt our Lord. Amen.

Then kiſſing the Altar, and turning to the People, he bleſſes them, ſaying aloud:

Almighty God, Father, Son, and Holy Ghoſt, bleſs you. *R.* Amen.

After which he goes to the Goſpel-ſide of the Altar and there ſays aloud:

V. The Lord be with you.

R. And with thy Spirit.

V. The Beginning of the holy Goſpel according to St. *John.*

R. Glory be to Thee, O Lord.

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All Things by him were made, and without him was made nothing that was made; in him was the Life, and the Life was the Light of Men: and the Light ſhines in Darkneſs, and Darkneſs did not comprehend it. A Man was ſent from

from God, whoſe Name was *John.* This Man came for a Teſtimony, to give Teſtimony of the Light, that all might believe through him. He was not the Light, but was to give Teſtimony of the Light. There was a true Light, which enlightens every Man that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came into his own, and his own received him not. But he has given Power to become the Children of God, to as many as have received him, to thoſe that believe in his Name: who are not born of Blood, nor the Will of Fleſh, nor the Will of Man, but of God. *And the Word was made Fleſh, and dwelt among us:* and we have ſeen his Glory, the Glory as it were of the only begotten Son of the Father, full of Grace and Truth. *R.* Thanks be to God.

The VESPERS for PALM-SUNDAY.

After Our Father *and* Hail Mary *ſaid in Silence, all ſtand, and the Prieſt ſays aloud:*

V. O God, come to my Aſſiſtance.

R. O Lord, make Haſte to help me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the Beginning, is now, and ever ſhall be World without End. Amen.

Praiſe be to thee, O Lord, King of eternal Glory.

The Antiphon. The Lord ſaid.

Pſalm 109.

THE Lord ſaid to my Lord: Sit on my Right-hand.

Until I make thy Enemies the Footſtool of thy Feet.

The Lord will ſend the Sceptre of thy Power out of *Sion*: rule thou in the middle of thy Enemies.

Dominion ſhall be with thee in the Day of thy Power in the Brightneſs of the Saints: from my Womb before the Day-ſtar I begat thee.

The Lord ſwore, and it ſhall not repent him: Thou art a Prieſt for ever, according to the Order of *Melchiſedech*.

The Lord on thy Right-hand has ſubdued Kings in the Day of his Wrath.

He ſhall judge Nations, compleat their Ruin, and cruſh the Heads of many on the Earth.

He ſhall drink in the Way out of the Brook, and therefore he ſhall exalt his Head.

Glory be to the Father, &c.

This Verſe is ſaid at the End of all Pſalms *where it is not otherwiſe noted.*

Ant. The Lord ſaid to my Lord: ſit on my Right-hand.

Ant. Faithful.

Pſalm 110.

I Will praiſe thee, O Lord, with all my Heart, in the Council of the Juſt, and in the Congregation.

Great are the Works of the Lord: prepared for all his Deſigns.

His

His Work deſerves Praiſe and Magnificence: and his Juſtice continues for ever and ever.

The merciful and compaſſionate Lord made a Memorial of his Wonders: he gave Meat to thoſe that feared him.

He will be mindful of his Covenant for ever: he will ſhew to his People the Power of his Works.

So as to give them the Inheritance of the *Gentiles:* The Works of his Hands are Truth and Judgment.

All his Commandments are faithful, eſtabliſhed for ever and ever, made in Truth and Equity.

He ſent Redemption to his People: he commanded that his Covenant ſhould be for ever.

Holy and terrible is his Name: The Fear of the Lord is the Beginning of Wiſdom.

All have a good Underſtanding that do according to it: his Praiſing continues for ever and ever.

Ant. Faithful are all his Commandments eſtabliſhed for ever and ever.

Ant. In his Commandments.

Pſalm 111.

BLeſſed is the Man that fears the Lord: he ſhall have a great Affection for his Commandments.

His Seed ſhall be mighty on the Earth: the Generation of the Righteous ſhall be bleſſed.

Glory and Riches are in his Houſe: and his Juſtice abides for ever and ever.

Light is riſen up in Darkneſs to the Righteous: he is merciful, indulgent and juſt.

Pleaſant is the Man that is merciful and lends, that ſhall uſe his Words with Judgment: for he ſhall not be moved for ever. The

The juſt Man ſhall be in eternal Memory: he ſhall not fear at the hearing of Evil.

His Heart is ready to hope in the Lord, his Heart is confirmed: he ſhall not be moved whilſt he looks down on his Enemies.

He diſtributed, he gave to the Poor: his Juſtice remains for ever and ever, his Power ſhall be exalted in Glory.

The Sinner ſhall ſee and be angry, he ſhall gnaſh his Teeth and pine away: The Deſire of Sinners ſhall periſh.

Ant. In his Commandments he has great Delight.

Ant. Let the Name of the Lord.

Pſalm 112.

PRaiſe the Lord, ye Children, praiſe ye the Name of the Lord.

Be the Name of the Lord bleſſed, from this preſent, and for ever.

From the riſing of the Sun to the going down, the Name of the Lord is laudable.

The Lord is high above all Nations, and his Glory above the Heavens.

Who is as the Lord our God, that dwells on High in Heaven, and beholds the low Things in the Earth?

Raiſing up the needy Man from the Earth, and lifting up the poor Man out of the Dung:

To place him with Princes, with the Princes of his People.

Who makes the barren Woman to dwell in a Houſe, a joyful Mother of Children.

Ant. Let the Name of the Lord be bleſſed for ever. *Ant.* We that live. Pſalm

Pſalm 113.

IN the coming forth of *Iſrael* out of *Egypt*, of the Houſe of *Jacob* from a barbarous People; *Judæa* was made his Sanctification, *Iſrael* his Dominion.

The Sea ſaw and fled; the *Jordan* was turned backward.

The Mountains leaped as Rams, and the little Hills as the Lambs of Sheep.

What ails thee, O Sea, that thou didſt flee? and thou, O *Jordan*, that thou wert turned backward?

Ye Mountains leaped as Rams, and ye little Hills as the Lambs of Sheep.

At the Face of the Lord the Earth was moved, at the Face of the God of *Jacob*.

Who turned the Rock into Pools of Waters, and the hard Stone into Fountains of Waters.

Not to us, O Lord, not to us; but to thy Name give the Glory:

For thy Mercy and thy Truth; leſt at any Time the *Gentiles* ſay, where is their God?

But our God is in Heaven: he has done all Things whatever he would.

The Idols of the *Gentiles* are Silver and Gold, the Works of Men's Hands.

They have a Mouth and ſhall not ſpeak: they have Eyes and ſhall not ſee.

They have Ears and ſhall not hear: they have Noſtrils and ſhall not ſmell.

They have Hands and ſhall not handle: they have Feet and ſhall not walk: they ſhall not cry in their Throat.

Let

Let them that make them become like to them; and all that confide in them.

The Houſe of *Iſrael* has hoped in the Lord: he is their Helper and their Protector.

The Houſe of *Aaron* has hoped in the Lord: he is their Helper and their Protector.

They that fear the Lord have hoped in the Lord: he is their Helper and their Protector.

The Lord has been mindful of us: and has bleſſed us.

He has bleſſed the Houſe of *Iſrael*: he has bleſſed the Houſe of *Aaron*.

He has bleſſed all that fear the Lord, the little with the great.

The Lord add upon you: upon you and upon your Children.

Be you bleſſed by the Lord, who made Heaven and Earth.

The Heaven of Heavens belongs to the Lord, but the Earth he has given to the Children of Men.

The Dead ſhall not praiſe thee, O Lord, nor all they that go down into Hell.

But we that live bleſs our Lord, from this Time, and for ever.

Ant. We that live bleſs our Lord.

The little Chapter, Phil. 2.

BRethren, let this Sentiment be in you, which is alſo in Jeſus Chriſt; who when he was in the Form of God thought it not Robbery *that he was* equal to God; but he emptied himſelf, taking the Form of a Servant, being made to the Likeneſs of Men, and in Habit found as a Man.

The

The Hymn.

BEhold the Royal Enſigns fly,
Bearing the Croſs's Myſtery:
Where Life itſelf did Death endure,
And by that Death did Life procure.
A cruel Spear let out a Flood
Of Water mix'd with ſaving Blood:
Which guſhing from the Saviour's Side,
Drown'd our Offences in the Tide.
The Myſtery we now unfold,
Which *David*'s faithful Verſe foretold
Of our Lord's Kingdom whilſt we ſee,
God ruling Nations from a Tree.
O lovely Tree, whoſe Branches wore
The Royal Purple of his Gore:
How glorious does thy Body ſhine
Supporting Members ſo divine?
The World's bleſt Balance thou wert made,
Thy happy Beam its Purchaſe weigh'd
And bore his Limbs, who ſnatch'd away
Devouring Hell's expected Prey.
Hail, Croſs, our Hope, on thee we call,
Who keep this mournful Feſtival:
Grant to the juſt, Increaſe of Grace,
And ev'ry Sinner's Crimes efface.
Bleſt Trinity, we Praiſes ſing
To thee from whom all Graces ſpring:
Celeſtial Crowns on thoſe beſtow,
Who conquer by the Croſs below. Amen.

℣. Deliver me, O Lord, from the wicked Man.
℟. From the unjuſt Man, deliver me.

The

The Canticle of the Bleſſed Virgin Mary, Luke 1.

MY Soul magnifies the Lord.
And my Spirit has rejoiced in God my Saviour.

Becauſe he has regarded the Humility of his Hand-maid: for behold from henceforth all Generations ſhall call me bleſſed.

Becauſe he that is mighty has done great Things for me: and his Name is holy.

And his Mercy is ſhewn from Generation to Generation to thoſe that fear him.

He has ſhewn Strength in his Arm: he has diſperſed the Proud in the Imagination of their Hearts.

He has depoſed the Mighty from their Seats, and has exalted the Humble.

The hungry he has fill'd with good Things, and the Rich he has ſent away empty.

He has protected his Servant *Iſrael*, remembering his Mercy.

As he ſpoke to our Fathers, to *Abraham* and his Poſterity for ever.

Ant. As they were at Supper, Jeſus took Bread, and bleſſed it, and broke it, and gave it to his Diſciples.

V. Chriſt became obedient for us unto Death.

Our Father. *All in Silence.*

Ant. For it is written, I will ſtrike the Shepherd, and the Sheep of the Flock ſhall be diſperſed: but after I ſhall riſe again, I will go before you into *Galilee*: There you ſhall ſee me, ſays our Lord.

The

The PRAYER.

ALmighty and everlaſting God, who wouldſt have our Saviour take upon him our Fleſh, and ſuffer on a Croſs, to give Mankind an Example of Humility: mercifully grant, that we may improve by the Inſtructions of his Patience, and have a Part in his Reſurrection. Thro' the ſame Lord.

V. The Lord be with you. *R.* And with thy Spirit. *V.* Let us bleſs our Lord. *R.* Thanks be to God. *V.* May the Souls of the Faithful, thro' the Mercy of God reſt in Peace. *R.* Amen.

COMPLIN.

The Reader begins: Pray, Father, give me your Bleſſing. *The Bleſſing:* May our Almighty Lord grant us a quiet Night, and a happy End. *R.* Amen.

The ſhort LESSON, 1 *Pet.* 5.

BRethren be ſober, and watch: becauſe your Adverſary, the Devil, goes about like a roaring Lion, ſeeking whom he may devour; whom reſiſt, being ſtrong in Faith.—And thou, O Lord, have Mercy on us. *R.* Thanks be to God.

V. Our Help is in the Name of the Lord. *R.* Who hath made Heaven and Earth. Our Father, *Secretly.*

Then the Prieſt makes the Confeſſion.

I confeſs to Almighty God, *&c.*

The Choir anſwers.

Almighty God have mercy on you, forgive you

you your Sins, and bring you to Life everlaſting. *R.* Amen.

Then it repeats the Confeſſion.

I confeſs to Almighty God, to bleſſed *Mary*, ever Virgin, to bleſſed *Michael* the *Archangel*, to bleſſed *John* the *Baptiſt*, to the holy Apoſtles *Peter* and *Paul*, to all the Saints, and to you, Father, that I have very much ſinned in Thought, Word, and Deed, thro' my Fault, thro' my Fault, thro' my very great Fault. Therefore I beſeech bleſſed *Mary* ever Virgin, bleſſed *Michael* the *Archangel*, bleſſed *John* the *Baptiſt*, the holy Apoſtles *Peter* and *Paul*, all the Saints, and you, Father, to pray for me to our Lord God.

The Choir having ended the Confeſſion, the Prieſt ſays,

Almighty God have mercy on you, forgive you your Sins, and bring you to Life everlaſting. Amen.

May our Almighty and merciful Lord, grant us the Pardon, the Abſolution and the Remiſſion of our Sins. *R.* Amen.

V. COnvert us, O God, our Saviour. *R.* And turn away thy Anger from us. *V.* O God come to my Aſſiſtance. *R.* O Lord, make haſte to help me. Glory be to the Father, &c. Alleluia.

Ant. Have mercy.

Pſalm 4.

WHEN I invocated, the God of my Juſtice heard me: In Tribulation thou haſt enlarged me.

Have mercy on me, and hear my Prayer

Ye

Ye Sons of Men, how long have you heavy Hearts? Why do you love Vanity and ſeek lying?

And know, that the Lord has made his Holy One marvellous: The Lord will hear me when I ſhall cry to him.

Be ye angry, and ſin not: The Things that you ſay in your Hearts, in your Chamber be ye ſorry for.

Offer a Sacrifice of Juſtice, and hope in the Lord: many ſay, Who ſhews us good Things?

The Light of thy Countenance, O Lord, is ſigned upon us: thou haſt given Gladneſs in my Heart.

By the Fruit of their Corn, Wine and Oil, they are multiplied.

In Peace I will both ſleep and reſt.

Becauſe thou, O Lord, haſt ſingularly ſettled me in Hope.

Pſalm 30.

IN thee, O Lord, I have hoped, let me not be confounded for ever: in thy Juſtice deliver me.

Incline thine Ear to me: make haſte to deliver me.

Be unto me a protecting God, and a Houſe of Refuge, that thou mayſt ſave me.

Becauſe thou art my Strength and my Refuge; and for thy Name thou wilt conduct me, and wilt nouriſh me.

Thou wilt bring me out of the Snare which they have hid for me, becauſe thou art my Protector.

Into thy Hands I commend my Spirit: thou haſt redeemed me, O Lord God of Truth.

Pſalm

Pſalm 90.

HE that dwells in the Help of the Higheſt ſhall abide in the Protection of the God of Heaven.

He ſhall ſay to the Lord: thou art my Protector and my Refuge: my God, I will hope in him.

Becauſe he has delivered me from the Snare of the Hunters, and from the ſharp Word.

With his Shoulders he will overſhadow thee, and under his Wings thou ſhalt hope.

With a Shield ſhall his Truth encompaſs thee: thou ſhalt not be afraid of the Fear in the Night.

Of the Arrow flying in the Day, of Buſineſs walking in Darkneſs, of Invaſion, and of the Mid-day Devil.

A thouſand ſhall fall on thy Side, and ten thouſand on thy Right-hand; but to thee it ſhall not approach.

But thou ſhalt conſider with thy Eyes, and ſhalt ſee the Tribulation of Sinners.

Becauſe thou, O Lord, art my Hope; thou haſt made the Higheſt thy Refuge.

There ſhall come no Evil to thee, and the Scourge ſhall not approach thy Tabernacle.

Becauſe he has given his Angels charge of thee, that they keep thee in all thy Ways.

They ſhall bear thee in their Hands, leſt perhaps thou knock thy Foot againſt a Stone.

Thou ſhalt walk upon the Aſp and the Baſiliſk, and thou ſhalt tread upon the Lion and the Dragon.

Becauſe he has hoped in me I will deliver him; I will protect him becauſe he has known my Name.

He ſhall cry to me and I will hear him; I am with him in Tribulation; I will deliver him and will glorify him.

I will repleniſh him with Length of Days, and I will ſhew him my Salvation.

Pſalm 133.

BEhold now bleſs the Lord, all ye Servants of the Lord.

Who ſtand in the Houſe of the Lord, in the Courts of the Houſe of our God.

In the Nights lift up your Hands towards the Holy Places, and bleſs the Lord.

The Lord bleſs thee from *Sion*, who made Heaven and Earth.

Ant. Have mercy on me, O Lord, and hear my Prayer.

The HYMN.

TO thee before the Cloſe of Day,
Creator of the World we pray;
With wonted Mercy us direct,
And from Nocturnal Harms protect.

Let no vain Dreams diſturb our Sleep,
And nightly Phantoms from us keep:
Satan ſuppreſs, that by his Wiles
Our Bodies know not what defiles.

Merciful Father bend thy Ear;
Coequal Son, our Prayers hear;
O holy Spirit hear our Cry,
Who live all Three eternally. Amen.

The little Chapter, Jerem. 14.

THOU art in us, O Lord, and thy holy Name has been invoked upon us, forſake us not, O Lord our God.

The

The ſhort R. Into thy Hands, O Lord, I commend my Spirit. Into thy Hands, O Lord, I commend my Spirit. *V.* Thou haſt redeemed us, O Lord God of Truth. I commend my Spirit. Glory be to the Father, and to the Son, and to the Holy Ghoſt. Into thy Hands, O Lord, I commend my Spirit.

V. Preſerve us, O Lord, as the Apple of thy Eye. *R.* Shelter us under the Shadow of thy Wings.

Ant. Save us.

The Song of Simeon, *called the* Nunc dimittis.

Luke 2.

NOW thou doſt diſmiſs thy Servant, O Lord, according to thy Word, in Peace.

Becauſe my Eyes have ſeen thy Salvation;

Which thou haſt prepared before the Face of all People;

A Light to the Illumination of the *Gentiles*, and to the Glory of thy People *Iſrael.*

Glory be to the Father, *&c.*

Ant. Save us, O Lord, waking, and keep us ſleeping, that we may watch with Chriſt, and reſt in Peace.

Lord have mercy on us. Chriſt have mercy on us. Lord have mercy on us. Our Father, *Secretly.* *V.* And lead us not into Temptation. *R.* But deliver us from Evil. I believe in God, *Secretly.* *V.* The Reſurrection of the Body. *R.* Life everlaſting. Amen.

V. Thou art bleſſed, O Lord, the God of our Fathers. *R.* And thou art worthy of Praiſe, and glorious for ever. *V.* Let us bleſs the Father.

ther, and the Son with the Holy Ghoſt. *R.* Let us praiſe and extol them for ever. *V.* Thou art bleſſed, O Lord, in the Firmament of Heaven. R. And thou art worthy of Praiſe, glorious and to be extolled for ever. *V.* Our almighty and merciful Lord bleſs and preſerve us. *R.* Amen. *V.* Vouchſafe, O Lord, to keep us this Night. R. Without Sin. *V.* Have Mercy on us, O Lord. *R.* Have Mercy on us. *V.* Let thy Mercy, O Lord, be ſhewn upon us. *R.* As we have put our Truſt in thee. *V.* O Lord, hear my Prayer. R. And let my Cry come to thee. *V.* Our Lord be with you. *R.* And with thy Spirit.

Let us pray.

VISIT, we beſeech thee, O Lord, this Habitation, and remove far from it all the nares of the Enemy: let thy holy Angels dwell it, to preſerve us in Peace; and let thy eſſing be always upon us. Through our ord.

V. Our Lord be with you. *R.* And with y Spirit. *V.* Let us bleſs our Lord. *R.* hanks be to God. *The Bleſſing:* Our alighty and merciful Lord, Father, Son, and oly Ghoſt, bleſs and preſerve us. *R.* Amen.

The ANTIPHON.

HAIL *Mary*, Queen of heavenly Spheres:
Hail, whom th' Angelic Hoſt reveres:
il fruitful Root: hail ſacred Gate;
hence the World's Light derives its Date.
O glorious Maid with Beauty bleſt,
y Joys eternal fill thy Breaſt:

Thus

Thus crown'd with Beauty and with Joy,
Thy Prayers with *Chriſt* for us employ.

V. Vouchſafe, O ſacred Virgin, to accept of my Praiſes. *R.* Give me Power againſt thy Enemies.

Let us pray.

GRant us, O merciful God, Strength againſt all our Weakneſs; that we, who celebrate the Memory of the holy Mother of God, may by the Help of her Interceſſion riſe again from our Iniquities. Through the ſame *Chriſt* our Lord. *R.* Amen.

MONDAY IN HOLY WEEK.

The Prieſt begins the Maſs at the Foot of the Altar, as p. 27, *till he comes to The Introit.*

JUdge, O Lord, thoſe that hurt me, defeat thoſe that aſſault me: take thy Armour and Shield, and come to my Aſſiſtance, O Lord, the Strength of my Salvation. *The Pſalm.* Draw thy Sword, and hold it againſt thoſe that perſecute me: ſay to my Soul: I am thy Salvation. Judge, O Lord, *&c.*

Lord have Mercy on us, as before, p. 29.

Let

Let us pray.

GRant, we beſeech Thee, Almighty God, that we, who through our Weakneſs faint under ſo many Adverſities, may recover by the Paſſion of thy only begotten Son. Who with thee and the Holy Ghoſt lives and reigns One God for ever and ever. *R.* Amen.

Then is ſaid either the Prayer againſt the Perſecutors of the Church, or, The Prayer for the Pope, as below.

BE appeaſed, we beſeech thee, O Lord, and hear the Prayers of thy Church; that being delivered from all Adverſity and Errors it may ſerve Thee in ſecure Liberty. Through our Lord, *&c.*

The Prayer for the Pope.

O God, the Paſtor and Governor of all the Faithful, mercifully regard thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church: Give him Grace, we beſeech Thee, to profit by Word and Example all that are under his Charge; that both he and the Flock committed to him may come to Life everlaſting. Through our Lord, *&c.*

The Leſſon out of the Prophet Iſaias, *Chap.* 50.

IN thoſe Days: *Iſaias* ſaid: The Lord God has opened my Ear, and I do not contradict him: I am not gone backward. I have given my Body to thoſe that ſtrike me, and my Cheeks to thoſe that pluck them: I have not turned away my Face from thoſe that abuſe and ſpit on me. The Lord God is my Helper, therefore I have not been confounded: there-

fore I have made my Face like a moſt hard Rock, and I know that I ſhall not be confounded. He is nigh that juſtifies me, who will contradict me? Let us ſtand together, who is my Adverſary? Let him come to me. Behold the Lord God is my Helper, who is he that will condemn me? Behold they ſhall all be deſtroyed as a Garment; the Moth will eat them. Which of you fears the Lord, and hears the Voice of his Servant? He that has walked in Darkneſs, and has no Light, let him hope in the Name of the Lord, and rely on his God.

The Gradual. Ariſe, O Lord, and attend to my Judgment, to my Cauſe, my God and my Lord. *V.* Draw thy Sword, and hold it againſt thoſe that perſecute me.

The Tract. O Lord, render not to us according to the Sins we have committed, nor according to our Iniquities. *V.* O Lord, remember not our former Iniquities: let thy Mercies ſpeedily prevent us; becauſe we are become exceeding poor. *V.* Help us, O God our Saviour; and for the Glory of thy Name, O Lord, deliver us: and pardon us our Sins for the ſake of thy Name.

Cleanſe my heart and Bleſs me, O Lord, as

p. 41.

A Continuation of the Holy Goſpel according to St. John, *Chap.* 12.

SIX Days before the Paſſover, *Jeſus* came to *Bethania*, where *Lazarus* died, whom *Jeſus* raiſed. And they made a Supper for him there: and *Martha* ſerved him, and *Lazarus* was one of

of thoſe that were at Table with him. And *Mary* took a Pound of precious Ointment of true Nard, and anointed the Feet of *Jeſus*, and wiped his Feet with her Hair: and the Houſe was filled with the Odour of the Ointment. Therefore one of his Diſciples, *Judas Iſcariot* that was to betray him, ſaid: Why was not this Ointment ſold for three hundred Pence, and given to the Poor? And he ſaid this, not becauſe he cared for the Poor, but becauſe he was a Thief, and having the Purſe, carried the Things that were put in. *Jeſus* therefore ſaid: Let her alone, that ſhe may keep it for the Day of my Burial. For ye have the Poor always with you: but me ye have not always. And a great Multitude of the *Jews* knew that he was there: and they came not for *Jeſus* only, but to ſee *Lazarus*, whom he had raiſed from the Dead.

The Offertory. Deliver me from my Enemies, O Lord: to Thee I have fled, teach me to do thy Will: becauſe thou art my God.

Receive, *as before*, p. 45, *till he comes to the Prayer called The Secret.*

GRant, Almighty God, that being purified by the powerful Virtue of theſe Sacrifices, we may arrive with greater Purity to their Fountain. Thro' our Lord, *&c.*

The Secret againſt the Perſecutors of the Church.

PRotect us, O Lord, who celebrate thy Myſteries: that applying ourſelves to divine Things, we may ſerve Thee both in Soul and Body. Thro' our Lord, *&c.*

Or for the Pope.

BE, appeaſed, O Lord, we beſeech thee, by theſe Offerings: and govern by thy continual Protection thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, *&c.*

The Preface and Canon as from p. 46. *to* p. 55. *till he comes to*

The Communion. Let them bluſh and be aſhamed together, who rejoice at my Evils: let them be cloathed with Confuſion and Shame, that ſpeak malicious Things againſt me.

The Prayer call'd the Poſt-communion.

LET thy holy Myſteries, O Lord, inſpire us with thy divine Fervour: that we may delight both in their Effect and Celebration. Thro' our Lord, *&c.*

The Poſt-communion againſt the Perſecutors of the Church.

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou granteſt a divine Communion. Thro' our Lord, *&c.*

Or for the Pope.

LET this Participation of the divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him. Thro' our Lord, *&c.*

The Prayer over the People.

Let us pray. Bow down your Heads to God.

HElp us, O God our Salvation: and grant, that we may celebrate with Joy the Memory of thoſe Benefits, by which thou haſt been pleaſed

pleaſed to redeem us. Thro' our Lord, *&c.*

All the reſt as before, p. 56.

TUESDAY in HOLY WEEK.

The Prieſt begins the Maſs at the Foot of the Altar, as p. 27, *till he comes to*

The Introit.

WE ought to glory in the Croſs of our Lord *Jeſus Chriſt:* in whom is our Salvation, Life and Reſurrection: by whom we have been ſaved and delivered. *The Pſalm.* May God have mercy on us, and bleſs us: may he illuminate us with his Countenance, and have mercy on us. We ought, *&c.*

Lord have mercy on us, as before, p. 28.

Let us pray.

ALmighty and everlaſting God, grant that we may ſo celebrate the Myſteries of our Lord's Paſſion, as to obtain thy Pardon. Thro' the ſame Lord, *&c.*

Then is ſaid the Prayer againſt the Perſecutors of the Church, or, for the Pope, as p. 73.

The Leſſon out of the Prophet Jeremy, *Chap.* 11.

IN thoſe Days: *Jeremy* ſaid: O Lord, thou haſt ſhewn me, and I have known it: then thou haſt diſcovered to me their Deſigns. And I was as a mild Lamb, that is carried for a Victim: and I knew not that they had formed Deſigns againſt me, ſaying: Let us put Wood on his Bread, and turn him out of the Land of the Living, and let his Name be remembered no more. But thou, O Lord of Hoſts, that judgeſt juſtly, and trieſt the Reins and Hearts, let me

ſee thy Vengeance upon them: for to thee, I have diſcovered my Cauſe, O Lord my God.

The Gradual. When they were troubleſome to me, I put on Hair-cloth, and humbled my Soul in Faſting: and my Prayer will be returned into my Boſom. *V.* Judge, O Lord, thoſe that hurt me, defeat thoſe that aſſault me: take thy Armour and Shield, and come to my Aſſiſtance.

The Paſſion of our Lord Jeſus Chriſt *according to St.* Mark, *Chap.* 14.

AT that Time: After two Days was the *Paſſover* and the *Azymes*: and the Chief Prieſts and Scribes ſought how they might deceitfully ſeize on *Jeſus*, and put him to death. And they ſaid: Not on the Feſtival-Day, leſt perhaps there ſhould be a Tumult among the People. And when *Jeſus* was in *Bethania* in the Houſe of *Simon* the Leper, and at Table, there came a Woman that had an Alabaſter-box of precious Ointment of Spikenard; and having broken the Alabaſter-box, ſhe pour'd it on his Head. And there was ſome that were angry within themſelves, and ſaid: Why is there made that Waſte of the Ointment? For that Ointment might be ſold for more than three hundred Pence to be given to the Poor. And they murmur'd againſt her. But *Jeſus* ſaid: Let her alone, why are ye troubleſome to her? She has done a good Work on me. For ye have the Poor always with you; and when ye will, ye can do them good: but Me ye have not always. What ſhe had, ſhe has done: ſhe has anointed my Body beforehand for its Burial.

Amen

Amen I ſay unto you, whereſoever this Goſpel ſhall be preach'd in the whole World, what ſhe has done will alſo be related in Memory of her. And *Judas Iſcariot*, one of the Twelve, went to the Chief Prieſts, to betray him to them. Who were glad to hear it, and promiſed to give him Money. And he ſought how he might conveniently betray him. And the firſt Day of the *Azymes*, when they ſacrificed the *Paſſover*, the Diſciples ſay to him: Whither wilt thou have us go and prepare what thou wilt eat for the *Paſſover?* And he ſends two of his Diſciples, and ſays to them: Go ye into the City, and there will meet you a Man carrying a Pitcher of Water: follow him, and whatever Place he ſhall go into, tell the Maſter of the Houſe, that your Maſter ſays: Where is my Room, in which I may eat the *Paſſover* with my Diſciples? And he will ſhew you a large Parlour adorned: there prepare it for us. And his Diſciples went away and came into the City: And they found it as he had told them, and prepared the *Paſſover*. And when Evening was come, he came with the Twelve. And as they were at Table and eating, *Jeſus* ſays: Amen I ſay to you, that one of you that eats with me will betray me. But they began to be ſad, and to ſay to him ſeverally: Is it I? Who ſays to them: It is One of the Twelve that dips his Hand with me in the Diſh. And the Son of Man indeed goes, as it is written of him: but Woe to that Man, by whom the Son of Man ſhall be betray'd. It were well for that

Man if he had not been born. And while they were eating, *Jeſus* took Bread, and bleſſing it, broke it, and gave it to them, and ſaid: Take ye, this is my Body. And having taken the Cup, giving Thanks, he gave it them: and they all drank of it. And he ſaid to them: This is my Blood of the New Teſtament, that ſhall be ſhed for many. Amen I ſay to you, that now I will not drink of this Fruit of the Vine, until that Day, when I ſhall drink it new in the Kingdom of God. And having ſaid a Hymn, they went out to the Mountain of *Olives*. And *Jeſus* ſaid to them: Ye ſhall be ſcandalized this Night at me: becauſe it is written: I will ſtrike the Shepherd, and the Sheep ſhall be diſperſed. But after I ſhall be riſen again, I will go before you into *Galilee*. But *Peter* ſaid to him: Tho' all ſhall be ſcandalized at thee, yet I ſhall not. And *Jeſus* ſaid to him: Amen I ſay to thee, that To-day in this Night, before the Cock has twice crow'd, thou wilt deny me thrice. But he ſpoke ſtill more: Tho' I were to die together with Thee, I will not deny Thee. And they all ſaid the ſame Thing. And they came to a Place named *Gethſemani*, and he ſaid to his Diſciples: Sit ye here till I prav. And he takes with him *Peter*, and *James*, and *John*: and he began to fear and to be heavy. And he ſaid to them: My Soul is ſorrowful unto Death: ſtay ye here and watch: And when he was gone a litt'e farther, he fell flat on the Ground: and he pray'd, that if it were poſſible, that Hour might paſs away from him:

and

and he ſaid: *Abba*, Father, all Things are poſſible to thee, put away this Cup from me: but not what I will, but what thou wilt. And he comes and finds them ſleeping. And he ſays to *Peter: Simon*, do'ſt thou ſleep? Could'ſt thou not watch one Hour? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Fleſh is weak. And going away again, he pray'd, ſaying the ſame Words, and returning he found them again ſleeping (for their Eyes were heavy) and they knew not what to anſwer him. And he comes the third time, and ſays to them: Sleep ye now and take your Reſt. It is enough: the Hour is come: behold the Son of Man ſhall be betray'd into the Hands of Sinners. Ariſe, let us go: behold he that will betray me is near. And as he was yet ſpeaking, there came *Judas Iſcariot*, one of the twelve, and with him a great Multitude, with Swords and Clubs, from the Chief Prieſts and Scribes and Senators. And he that betray'd him had given them a Sign, ſaying: Whomſoever I ſhall kiſs, that is He, apprehend him, and lead him away warily. And when he was come, going immediately to him he ſaid: Hail, *Rabbi!* and kiſs'd him. But they laid Hands on him, and ſeized him. And one of thoſe that were preſent, drawing his Sword, ſtruck the Servant of the High-Prieſt, and cut off his Ear. And *Jeſus* anſwering ſaid to them: Are ye come out as it were to a Thief with Swords and Clubs to apprehend me? I was with you every Day teaching in the Temple,

and ye did not take me. But the Scriptures muſt be fulfill'd. Then his Diſciples leaving him, they all fled. And a certain young Man follow'd him cover'd with a Sheet upon his naked Body: and they ſeized him. But he having thrown off the Sheet, ran away from them naked. And they led *Jeſus* to the High-Prieſt; and all the Prieſts and Scribes and Senators were met together. And *Peter* follow'd him at a Diſtance as far as into the High-Prieſt's Court, and ſat with the Servants at the Fire, and warm'd himſelf. And the Chief Prieſts and all the Council ſought for Evidence againſt *Jeſus*, to put him to death: And they found it not. For many bore falſe Witneſs againſt him, and their Teſtimonies did not agree. And ſome riſing up bore falſe Witneſs againſt him, ſaying: We have heard him ſay: I will deſtroy this Temple made with Hands, and in three Days I will build another not made with Hands. And their Teſtimony did not agree. And the High-Prieſt riſing up in the Middle, aſk'd *Jeſus*, ſaying: Doſt thou not anſwer any thing to theſe Things that are objected againſt Thee by Theſe? But he was ſilent, and anſwer'd nothing. The High-Prieſt aſk'd him again, and ſaid to him: Art thou the *Chriſt* the Son of the Bleſſed God? And *Jeſus* ſaid to him: I am. And ye ſhall ſee the Son of Man ſitting at the Right hand of the Power of God, and coming in the Clouds of Heaven. And the High-Prieſt tearing his Garments ſaid: Why do we ſtill deſire Witneſſes: Ye have heard the Blaſphemy:

my: What do ye think? Who all condemned him to be guilty of Death. And ſome began to ſpit on him, and to cover his Face, and to ſtrike him with their Fiſts, and to ſay to him: Propheſy to us. And the Servants buffeted him. And when *Peter* was in the Court below, there came one of the High Prieſt's Maids; and having ſeen *Peter* warming himſelf, ſhe ſays, looking at him: And thou waſt with *Jeſus* of *Nazareth*. But he denied it, ſaying: Neither do I know him, nor do I know what thou ſay'ſt. And he went out before the Court, and the Cock crew. And again a Maid having ſeen him, began to ſay to thoſe that ſtood there, that this Man was one of them. But he again denied it. And a little while after they again that ſtood by ſaid to *Peter*: Certainly thou art one of them: for thou art a *Galilean*. But he began to curſe and ſwear, ſaying: I know not this Man ye ſpeak of. And preſently the Cock crew again. And *Peter* remember'd the Word which *Jeſus* had ſaid to him: Before the Cock crows twice, thou ſhalt deny me thrice. And he began to weep. And early in the Morning the Chief Prieſts with the Senators and Scribes and the whole Council, conſulting together, carried *Jeſus* bound and deliver'd him to *Pilate*. And *Pilate* aſk'd him: Art thou the King of the *Jews?* But he anſwering ſaid to him: Thou ſay'ſt it. And the Chief Prieſts accuſed him of many Things. And *Pilate* aſk'd him again, ſaying: Anſwer'ſt thou nothing? See, what great Things they accuſe thee of. But *Jeſus* anſwer'd

no

no more; ſo that *Pilate* wonder'd. And on the Feſtival he was accuſtomed to releaſe them One of the Priſoners, whomſoever they ſhould deſire. And there was one call'd *Barabbas*, that was in Priſon with ſome ſeditious Perſons, who in a Sedition had committed Murder. And the Multitude being come up began to require what he had always granted them. And *Pilate* anſwer'd them and ſaid: Will ye have me releaſe to you the King of the *Jews?* For he knew that the Chief Prieſts had deliver'd him up out of Envy. But the Prieſts ſtirr'd up the Multitude rather to have *Barabbas* releaſed to them. And *Pilate* anſwering again, ſaid to them: What then will ye have me do to the King of the *Jews?* But they again cried out: Crucify him. And *Pilate* ſaid to them: But what Harm has he done? But they cried out more: Crucify him. And *Pilate* willing to ſatisfy the People, releaſed *Barabbas* to them, and delivered up *Jeſus*, being firſt ſcourged, to be crucified. And the Soldiers carried him into the Court of the Palace, and they call together the whole Company, and cloath him in Purple: and wreathing a Crown of Thorns they put it on him. And they began to ſalute him thus: Hail, King of the *Jews*. And they ſtruck him on the Head with a Reed: and they ſpit on him, and kneeling down adored him. And after they had mock'd him, they took off his Purple, and put on him his own Cloaths, and bring him out to crucify him. And they preſſed one that was paſſing by, *Simon*, a *Cyrenean*, coming from the Country, the Father of

Alexander

Alexander and *Ruſus*, to carry his Croſs. And they bring him to the Place *Golgotha*, which is interpreted, the Place of *Calvary*. And they gave him Wine mingled with Myrrh to drink: and he did not take it. And when they had crucified him, they divided his Cloaths, caſting Lots for them, *to know* what each ſhould take. And it was the third Hour: and they crucified him. And this Cauſe of his Condemnation was written: The King of the *Jews*. And they crucify with him two Thieves; one at his Right-hand, and the other at his Left, and the Scripture was fulfill'd, that ſays: And he was reputed with the Wicked. And they that paſs'd by blaſphemed againſt him, ſhaking their Heads, and ſaying: Oh! Thou that deſtroyeſt the Temple of God, and rebuildeſt it in three Days, ſave thy own ſelf, and come down from the Croſs. In like manner the Chief Prieſts with the Scribes, mocking, ſaid to one another: He ſaved others, he cannot ſave himſelf. Let *Chriſt* the King of *Iſrael* now come down from the Croſs, that we may ſee and believe. And they that were crucified with him, abuſed him. And at the ſixth Hour there was Darkneſs over the whole Earth to the ninth Hour. And at the ninth Hour *Jeſus* cried out with a loud Voice, ſaying: *Eloi, Eloi, lamma ſabacthani?* Which is interpreted, My God, my God, why haſt thou forſaken me? And ſome of the Standers by hearing him, ſaid: Behold, he calls *Elias*. And one running and filling a Sponge with Vinegar, and putting it on a Reed gave it him to drink, ſaying: Hold, let

us

us ſee, if *Elias* comes to take him down. And *Jeſus* crying out with a loud Voice, expired.

Here all kneel, and after a little Pauſe, to meditate on the Redemption of Mankind, the Deacon goes on:

And the Veil of the Temple was rent in two, from the Top to the Bottom. And the Centurion, that ſtood over-againſt him, ſeeing that he expired ſo crying out, ſaid: Indeed this Man was the Son of God. And there was alſo ſome Women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the Mother of *James* the *Leſs*, and of *Joſeph*, and *Salome*; and when he was in *Galilee*, they follow'd him and ſerved him, and many other Women that were come up with him to *Jeruſalem*.

The Reſt of the Paſſion is ſaid as p. 40, 41.

AND when Evening was come (becauſe it was the *Paraſceve*, which is before the *Sabbath*) *Joſeph* of *Arimathea*, a noble Senator, who alſo was expecting the Kingdom of God, came and went in boldly to *Pilate*, and aſk'd for the Body of *Jeſus*. But *Pilate* wonder'd that he was dead already. And having ſent for the Centurion, he aſk'd him, if he was dead already. And when he knew it from the Centurion he gave the Body to *Joſeph*. And *Joſeph* having bought a Linen Shrowd, and taken him down, wrapp'd him in the Shrowd, and laid him in a Sepulchre that was hewn out of a Rock: and he roll'd a Stone at the Entrance of the Sepulchre.

The Offertory. Keep me, O Lord, from the Hand of the Sinner: and from unjuſt Men deliver me. Receive

Receive, *as before* p. 43, *till he comes to the Prayer called*

The Secret.

LET theſe Sacrifices, O Lord, we beſeech thee, mercifully repair us which are performed with medicinal Faſtings. Thro' our Lord, &c.

The Secret againſt the Perſecutors of the Church.

PRotect us, O Lord, who celebrate thy Myſteries; that applying ourſelves to divine Things, we may ſerve Thee both in Soul and Body. Thro' our Lord, &c.

Or for the Pope.

BE appeaſed, O Lord, we beſeech thee, by theſe Offerings: and govern by thy continual Protection thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, &c.

The Preface and Canon as from p. 46, *to* p. 55, *till he comes to*

The Communion. They that ſat in the Gate ſpoke againſt me: and they that drank Wine made Songs againſt me: but I made my Prayer to thee, O Lord: It is the time, O God, to ſhew thy Good-will in the Multitude of thy Mercy.

The Prayer called the Poſt-Communion.

LET theſe thy Sanctifications, Almighty God, both cure our Vices, and become our eternal Remedies. Thro' our Lord, &c.

The Poſt-Communion againſt the Perſecutors of the Church.

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou

thou granteſt a divine Communion. Thro'. our Lord, &c.

Or for the Pope.

LET this Participation of thy divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him. Thro' our Lord, &c.

The Prayer over the People.

Let us pray.

Bow down your Heads to God.

LET thy mercy, O God, purify us from the Corruption of the Old Man, and enable us to put on the New. Thro' our Lord, &c. *All the reſt as before,* 56.

WEDNESDAY in HOLY WEEK.

The Prieſt begins the Maſs at the Foot of the Altar, as p. 26, *till he comes to*

The Introit.

IN the Name of *Jeſus* let every Knee bow, of things in Heaven, Earth, and Hell: becauſe the Lord became obedient to Death, even the Death of the Croſs: therefore our Lord *Jeſus Chriſt* is in the Glory of God the Father. *The Pſalm.* O Lord hear my Prayer: and let my Cry come to Thee. In the Name, &c. *After* Lord have mercy on us, *as* p. 28, *the Prieſt ſays,* Let us pray.

Let us bend our knees.

R. Riſe up.

GRant, we beſeech Thee, Almighty God, that we who are continually puniſhed for our

our Exceſſes, may be delivered by the Paſſion of thy only begotten Son: who with Thee and the Holy Ghoſt, *&c.*

The Leſſon out of the Prophet Iſaias, *Chap.* 62. *and* 63.

THUS ſays the Lord God: Say ye to the Daughters of *Sion:* Behold thy Saviour comes: behold his Reward is with him. Who is This, that comes from Edom, with dyed Garments from *Boſra?* He is beautiful in his Robe, walking in the Multitude of his Strength. It is I, that ſpeak Juſtice, and am a Defender that ſaves. Why then is thy Garment red, and thy Cloaths like theirs that tread in the Wine preſs? I have trodden the Wine-preſs alone: and of the Gentiles there is not a Man with me: I have trodden them in my Fury, and trampled on them in my Anger: and their Blood is ſprinkled on my Cloaths, and I have ſtained all my Garments, for the Day of Revenge is in my Heart, the Year of my Redemption is come. I looked about, and there was no Helper: I ſought, and there was none to aſſiſt me: and my own Arm ſaved me, and my own Indignation helped me. And I trod down the People in my Fury, and I have inebriated them in my Indignation, and drawn their Strength down to the Ground. I will remember the Mercies of the Lord, the Praiſe of the Lord for all the Things, which the Lord our God has beſtowed on us.

The Gradual. Turn not away thy Face from thy Servant, becauſe I am in Tribulation: hear me

me ſpeedily. *V.* Save me, O God, becauſe Waters of Affliction have entered into my Soul: I ſtuck faſt in the deep Mire, and there is no ſure Standing.

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

O God, who would'ſt have thy Son ſuffer Death for us on the Croſs, to deliver us from the Power of the Enemy: grant to us thy Servants, that we may obtain the Grace of his Reſurrection. Thro' the ſame Lord, &c.

Then is ſaid the Prayer againſt the Perſecutors of the Church, or, for the Pope, as p. 73.

The Leſſon out of the Prophet Iſaias, *Chap.* 53.

IN thoſe Days: *Iſaias* ſaid: Lord, who has believed what we have heard? And to whom has the Arm of the Lord been revealed? And he ſhall come up like a young Sprig before him, and like a Root from a thirſty Ground: he has no Beauty nor Comelineſs: and we have ſeen him, and he had no Aſpect, and we were deſirous of him: deſpiſed and the moſt abject of men, a Man of Sorrows, and acquainted with Infirmity: his Countenance was as it were hidden and deſpiſed, wherefore we have not valued him. He has truly borne our Infirmities, and has carried our Sorrows: and we have thought him like a Leper, and ſtruck by God, and humbled. But he was wounded for our Iniquities, he was bruiſed for our Crimes. The Diſcipline of our Peace was upon him, and with his Stripes we are healed. We all have gone

aſtray

aſtray like Sheep, every one has turned into his own Way: and the Lord has laid on him the Iniquity of us all. He was offered becauſe he himſelf would, and he opened not his Mouth. He ſhall be led like a Sheep to the Slaughter, and like a Lamb before his Shearer he ſhall be Dumb and not open his Mouth. By Diſtreſs and by Judgment he was taken away: who ſhall declare his Generation? Becauſe he is cut off from the Land of the Living: for the Wickedneſs of my People I have ſtruck him. And he ſhall give the Impious for his Burial, and the Rich for his Death: becauſe he has not done Iniquity, nor was Deceit found in his Mouth. And the Lord would cruſh him in his Infirmity: if he has laid down his Life for Sin, he ſhall ſee a Poſterity of great Age, and the will of the Lord ſhall be fulfilled by his hand. Becauſe his Soul has laboured, he ſhall ſee and be ſatiated: my juſt Servant ſhall juſtify many with his Knowledge: and he ſhall carry their Iniquities. Therefore I will beſtow on him very Many, and he ſhall diſtribute the Spoils of the Strong: becauſe he has delivered his Soul to Death, and was reputed with the Wicked: And he has borne the Sins of Many, and prayed for Tranſgreſſors.

The Tract. O Lord, hear my Prayer, and let my Cry come to Thee. *℣.* Turn not away thy Face from me: in whatever Day I am in Tribulation, bend thy Ear to me. *℣.* In whatever Day I ſhall invoke thee, hear me ſpeedily. *℣.* Becauſe my Days have vaniſhed like Smoke:

and

and my Bones are as if they were fried in a Frying-pan. *V.* I was ſtruck like the Graſs, and my Heart wither'd: becauſe I forgot to eat my Bread. *V.* Thou riſing up, O Lord, ſhalt have Mercy on *Sion:* becauſe the Time is come to have mercy on it.

The Paſſion of our Lord Jeſus Chriſt *according to St.* Luke, *Chap.* 22, 23.

AT that time: the Feaſt of the *Azymes*, that is called the *Paſſover*, drew nigh: and the Chief Prieſts and Scribes ſought how to kill *Jeſus*; but they feared the People. And *Satan* entered into *Judas* one of the Twelve, that was ſurnamed *Iſcariot*. And he went and talked with the Chief Prieſts and Magiſtrates, how he might betray him to them. And they were glad, and bargained to give him Money. And he promiſed to do it. And he ſought for an Opportunity to betray him apart from the Multitudes. And the Day of the *Azymes* came, in which there was an Obligation of killing the *Paſchal* Lamb. And he ſent *Peter* and *John*, ſaying: Go and prepare the *Paſſover* for us, that we may eat it. But they ſaid: Where wilt thou have us prepare it? And he ſaid to them: Behold, as ye are entering into the City, a certain Man will meet you carrying a Pitcher of Water, follow him into the Houſe he enters, and ye ſhall ſay to the Maſter of the Houſe: The Maſter ſays to thee: Where is a Room, where I may eat the *Paſſover* with my Diſciples? And he will ſhew you a great Parlour adorned, and there prepare it. And they went

and

and found it as he had told them, and they prepared the *Paſſover*. And when the Hour was come, he went to Supper, and the twelve Apoſtles with him. And he ſaid to them: I have earneſtly deſired to eat this *Paſſover* with you, before I ſuffer. For I tell you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. And having taken the Cup, he gave Thanks and ſaid: Take and divide it among you. For I tell you that I will not drink of the Fruit of the Vine, till the Kingdom of God come. And having taken the Bread, he gave Thanks and broke it, and gave it to them, ſaying: This is my Body that is given for you. Do ye this in Memory of me. In like Manner he took the Cup, after he had ſupped, ſaying, This Cup is the New Teſtament in my Blood, which ſhall be ſhed for you. But yet behold the Hand of him that betrays me is with me at the Table. And the Son of Man indeed goes according as it is decreed: but yet Woe to that Man by whom he ſhall be betrayed. And they began to enquire among themſelves, which of them it ſhould be that was to do it. And there was alſo a Contention among them, which of them ſeemed to be the Greateſt. And he ſaid to them: The Kings of the Gentiles lord it over them: and they that have Power over them are called Benefactors. But ye are not ſo: but he that is the Greateſt among you, let him become like the Leaſt: And he that is the Leader, like the Waiter. For who is the greateſt, he that is at Table,

or

or he that waits? Is it not he that is at Table? But I am in the middle of you like him that waits: and ye are they, that have remained with me in my Temptations. And I prepare for you the Kingdom as my Father has prepared it for me, that ye may eat and drink at my Table in my Kingdom, and may ſit upon Thrones judging the Twelve Tribes of *Iſrael*. And the Lord ſaid: *Simon, Simon*, behold *Satan* has demanded you, that he might ſift you as Wheat: but I have prayed for thee, that thy Faith fail not: and do thou, being once converted, confirm thy Brethren. Who ſaid to him: Lord, I am ready to go with thee both to Priſon and to Death. But he ſaid: I ſay to thee, *Peter:* The Cock ſhall not this Day crow until thou thrice denieſt that thou knoweſt me. And he ſaid to them: When I ſent you without a Purſe, and Scrip, and Shoes, did ye want any Thing? And they ſaid: No. Then he ſaid to them: But now he that has a Purſe, and likewiſe a Scrip, let him take them. And he that has them not, let him ſell his Coat, and buy a Sword. For I tell you, that This that is written, muſt ſtill be fulfilled in me: And he was reputed with the Wicked For the Things that concern me are finiſhed But they ſaid: Lord, behold here are two Swords. And he ſaid to them: It is enough. And going out, he went, according to his Cuſtom, to the Mount of *Olives*. And his Diſciples followed him. And when he was come to the Place, he ſaid to them: Pray, that ye fall not into Temptation. And he was pulled away

away from them as far as a Stone's Caſt: and kneeling down he prayed: ſaying: Father, if thou wi't, put away this Cup from me: but not my Will but thine be done. And an Angel from Heaven appeared to him, ſtrengthening him. And being in an Agony he prayed the longer. And his Sweat became like Drops of Blood, trickling down upon the Earth. And when he was riſen from Prayer, and was come to his Diſciples, he found them ſleeping for Sadneſs. And he ſaid to them: Why do ye ſleep? Riſe, and pray, that ye fall not into Temptation. As he was yet ſpeaking, behold a Multitude: and one of the Twelve, that was called *Judas*, went before them: and he approached *Jeſus* to kiſs him. And *Jeſus* ſaid to him: *Judas*, doſt thou betray the Son of Man by a Kiſs? And they that were with him ſeeing what was to happen, ſaid to him: Lord, what if we ſtrike with the Sword? And one of them ſtruck the Servant of the High-Prieſt, and cut off his right Ear. But *Jeſus* anſwering, ſaid: Hold, ſtop there. And having touched his Ear, he healed him. And *Jeſus* ſaid to thoſe that came to him, the Chief Prieſts and Magiſtrates of the Temple, and Senators: Are ye come out as it were to a Thief with Swords and Clubs? When I was every Day with you in the Temple, yet did not lay Hands on me: but this is your Hour, and the Power of Darkneſs And ſeizing him, they carried him to the Houſe of the High-Prieſt: but *Peter* followed him at a Diſtance. And a Fire being kindled in the Middle of the Court,

Court, and they ſitting about it, *Peter* was in the Middle of them: Whom when a Maid had ſeen ſitting by the Light, and ſtedfaſtly beheld, ſhe ſaid: And this Man was with him. But he denied him, ſaying: Woman, I know him not. And a little while after, another Man ſeeing him, ſaid: And thou art one of them. But *Peter* ſaid: O Man, I am not, and after the Space of about an Hour, another Man affirmed it, ſaying: Certainly, this Man was alſo with him: for he is a *Galilean*. And *Peter* ſaid: Man, I know not what thou ſayeſt. And immediately as he was yet ſpeaking the Cock crew. And the Lord turning about looked at *Peter*. And *Peter* remembered the Word which the Lord had ſaid: Before the Cock crow, thou wilt deny me thrice. And *Peter*, went out and wept bitterly. And the Men that held him mocked him, beating him: And they hood-winked him, and ſtruck him on the Face: and they aſked him, ſaying: Propheſy, who is it that ſtruck thee? And blaſpheming, they ſaid many other Things againſt him. And when it was Day, the Senators of the People, and the Chief Prieſts and the Scribes met together, and brought him into their Council, ſaying: If thou art the *Chriſt* tell us. And he ſaid to them: If I ſhall tell you, ye will not believe me: and if I ſhall aſk you, ye will not anſwer me, nor diſmiſs me. But from this Time, the Son of Man ſhall ſit at the right-Hand of the Power of God. And they all ſaid: Art thou then the Son of God? Who ſaid, Ye ſay that I am. And they ſaid: Why do

we ſtill ſeek for Evidence? ſince we ourſelves have heard it from his Mouth. And their whole Multitude riſing up, carried him to *Pilate*. And they began to accuſe him, ſaying: We have found this Man perverting our Nation, and prohibiting Tribute to be paid to *Cæſar*, and ſaying that he is the Chriſt, a King. And *Pilate* aſked him, ſaying: Art thou the King of the *Jews?* and he anſwering, ſaid: Thou ſayeſt it. And *Pilate* ſaid to the Chief Prieſts and Multitudes: I find nothing criminal in this Man. But they grew more earneſt, ſaying: He ſtirs up the People, teaching all over *Judea*, beginning from *Galilee*, to this Place. And *Pilate* hearing *Galilee*, aſked if he was a *Galilean*. And when he knew that he was under the Juriſdiction of *Herod*, he ſent him to *Herod*, who was alſo in thoſe Days at *Jeruſalem*. And *Herod* ſeeing *Jeſus*, was very glad. For he had been a long Time deſirous to ſee him, becauſe he had heard many Things of him, and hoped to ſee ſome Miracles done by him. And he aſked him many Queſtions. But he made him no Anſwer. And the Chief Prieſts and Scribes ſtood there, conſtantly accuſing him. And *Herod* with his Army treated him with Scorn and mocked him, putting on him a White Garment, and ſent him back to *Pilate*. And *Herod* and *Pilate* were made Friends that Day: for they were Enemies before to one another. And *Pilate* calling together the Chief Prieſts and Magiſtrates, and the People, ſaid to them: Ye have preſented this Man to me, as if he corrupted the People, and behold having aſked him before

you, I find no Cauſe to condemn this Man for the Things ye accuſe him of. No, nor *Herod* neither: for I ſent you to him, and behold nothing has been done to him, as if he were guilty of Death. I will chaſtiſe him therefore and diſmiſs him. And he was obliged to releaſe them one Man on the Feſtival. But the whole Multitude cried out all together, ſaying: Take away this Man and releaſe *Barabbas* to us; who had been put into Priſon for a Sedition raiſed in the City and a Murder. And *Pilate* ſpoke to them again, being willing to releaſe *Jeſus*. But they cried out, ſaying, Crucify, Crucify him. And he ſaid to them a third Time: What Harm has that Man done? I find no Cauſe of Death in him: I will therefore correct him and releaſe him. But they preſſed him, requiring with loud Voices, that he might be crucified. And their Voices prevailed. And *Pilate* ordered that their Petition ſhould be granted. And he releaſed to them him that for Murder and Sedition had been put into Priſon, whom they demanded: but delivered up *Jeſus* to their Will. And as they led him along, they ſeized on one *Simon* of *Cyrene*, coming from the Country, and laid the Croſs on him, to carry after *Jeſus*. And there followed him a great Multitude of the People, and of Women: who lamented and bewailed him. But *Jeſus* turning to them, ſaid: Daughters of *Jeruſalem*, weep not for me, but weep for yourſelves and for your Children. Becauſe behold the Days will come, in which they will ſay: Bleſſed are the Barren, and

and the Wombs that never bear, and the Breaſts that gave not ſuck. Then they ſhall begin to ſay to the Mountains: Fall upon us: And to the Hills, cover us. For if they do theſe Things in the green Wood, what will be done in the Dry? And two other Malefactors were alſo led with him to be executed. And after they were come to the Place that is called *Calvary*, there they crucified him, and the Thieves, one on the right, and the other on the left Hand. And *Jeſus* ſaid: Father, forgive them; for they know not what they do. And they dividing his Garments, caſt Lots for them. And the People ſtood beholding him, and the Senators with them derided him, ſaying: He ſaved Others: let him ſave himſelf, if he be the *Chriſt*, the Elect of God. And the Soldiers alſo mocked him, coming to him, and offering him Vinegar, and ſaying: If thou art the King of the *Jews*, ſave thyſelf. And there was alſo an Inſcription written over him in *Greek* and *Latin* and *Hebrew* Letters: This is the King of the *Jews*. And one of the Thieves that were hanging, blaſphemed him, ſaying. If thou art the *Chriſt*, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying: Neither doſt thou fear God, whereas thou art under the ſame Condemnation? And we indeed juſtly, for we receive what is due to our Actions: but this Man has done no Evil. And he ſaid to *Jeſus*: Lord, remember me, when thou ſhalt come into thy Kingdom. And *Jeſus* ſaid to him: Amen, I ſay to thee: This Day thou ſhalt be with me in Paradiſe. And it

was almoſt the Sixth Hour, and there was Darkneſs upon the whole Earth until the Ninth Hour. And the Sun was darkened: and the Veil of the Temple was rent in the Middle. And *Jeſus* crying with a loud Voice, ſaid: Father, into thy Hands I commend my Spirit. And ſaying this, he expired.

Here all kneel, and after a little Pauſe, to meditate on the Redemption of Mankind, the Deacon goes on.

And the Centurion ſeeing what had been done, glorified God, ſaying: Indeed, this was a juſt Man. And all the Multitude, that were preſent together at that Spectacle, and ſaw what was done, returned knocking their Breaſts. But all his Acquaintance, and the Women, that had followed him from *Gallilee*, ſtood afar off, beholding theſe Things.

The reſt of the Paſſion is ſaid, as p. 40.

AND behold a Man named *Joſeph*, who was a Senator, a good and juſt Man: He had not conſented to their Counſel and Actions. He was of *Arimathæa*, a City of *Judea*, and expected himſelf the Kingdom of God. This Man went to *Pilate*, and begged the Body of *Jeſus*: and taking it down, wrapped it in a fine Shroud, and laid him in a Monument, hewn in Stone, in which no Man had ever been laid.

The Offertory. O Lord, hear my Prayer, and let my Cry come to thee: turn not thy Face from me.

Receive, *as before*, p. 43. *till he comes to the Prayer called*

The

The Secret.

ACcept, O Lord, we beſeech thee, this Offering, and mercifully grant, that we may receive with pious Sentiments what we celebrate in this Myſtery of the Paſſion of thy Son our Lord. Thro' the ſame Lord, *&c.*

The Secret, againſt the Perſecutors of the Church.

PRotect us, O Lord, who celebrate thy Myſteries; that applying ourſelves to divine Things, we may ſerve thee both in Soul and Body. Thro' our Lord, *&c.*

Or for the Pope.

BE appeaſed, O Lord, we beſeech thee, by theſe Offerings: and govern by thy continual Protection, thy Servant, *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, *&c.*

The Preface and Canon, as from p. 44, *to* p. 54, *till he comes to*

The Communion. I mingled my Drink with Tears: becauſe having lifted me up thou haſt thrown me down, and I withered like Graſs: but thou, O Lord, continueſt for ever: thou ſhalt riſe up and have mercy on *Sion*, becauſe the Time to have mercy on her is come.

The Prayer called the Poſt-communion.

GRANT, Almighty God, that we may ſenſibly hope, thou haſt given us eternal Life by the temporal Death of thy Son, repreſented in theſe adorable Myſteries. Thro' the ſame Lord, *&c.*

The Poſt-communion, againſt the Perſecutors of the Church.

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou granteſt a divine Communion. Thro' our Lord, *&c.*

Or for the Pope.

LET this Participation of thy divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant, *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him. Thro' our Lord, *&c.*

The Prayer over the People.

Let us pray.

Bow down your Heads to God.

LOOK down, we beſeech thee, O Lord, on this thy Family, for which our Lord *Jeſus Chriſt* was pleaſed to be delivered into the Hands of the Wicked, and to ſuffer the Torment of the Croſs. Who lives and reigns, *&c.*

All the reſt as before, p. 53, 54.

On the three following Days, after Pater noſter, Ave Maria, *and* Credo, *are ſaid ſecretly, all the reſt is omitted; and the Office is begun at the Matins and Veſpers from the Antiphon of the firſt Pſalm; and the Antiphons are doubled as on Double Feſtivals.*

In the End of each Pſalm in the Matins and Lauds Gloria Patri *is omitted, and one of the Fifteen Candles in the Triangular Candleſtick is extinguiſhed.*

MAUN-

MAUNDY-THURSDAY.

The MATINS.

The First NOCTURN.

The ANTIPHON.

THE Zeal of thy Houſe has eaten me, and the Affronts of thoſe that affronted thee, fell upon me.

Pſalm 68.

SAVE me, O God: becauſe Waters have entered even into my Soul.

I am ſtuck faſt in deep Mire: and there is no ſure Standing.

I fell into the Depth of the Sea: and a Tempeſt has overwhelmed me.

I was tired with crying out, my Throat grew hoarſe: my Eyes have failed me, whilſt I hoped in my God.

They that hate me without Cauſe, are multiplied above the Hairs of my Head.

My Enemies, that perſecuted me unjuſtly, are grown ſtrong: then I paid what I did not take away.

O God, thou knoweſt my Folly: and my Offences are not hid from thee.

Let them not be aſhamed for me, that expect thee, O Lord; O Lord of Hoſts.

Let them not be confounded becauſe of me, who ſeek thee, O God of *Iſrael*.

Becauſe for thee I have ſuſtained Reproach: Confuſion has covered my Face. I be-

I became a Stranger to my Brethren, and one unknown to the Sons of my Mother.

Becauſe the Zeal of thy Houſe has eaten me: and the Affronts of thoſe that affronted thee fell upon me.

And I humbled my Soul in Faſting: and it became a Reproach to me.

And I put on Hair-cloth for my Garment: and I became their Jeſt.

They ſpoke againſt me that ſat at the Gate: and they ſang againſt me that drank Wine.

But I will direct my Prayer to thee, O Lord: This is the Time of thy good Pleaſure, O God.

Hear me, according to the Multitude of thy Mercy, according to the Truth of thy Salvation.

Draw me out of the Mire, that I may not ſtick faſt: deliver me from thoſe that hate me, and from the Bottom of Waters.

Let not the Tempeſt of Water drown me, nor the Deep ſwallow me up: neither let the Mouth of the Pit fall in upon me.

Hear me, O Lord, for thy Mercy is kind: according to the Multitude of thy Mercies look upon me.

And turn not away thy Face from thy Servant: becauſe I am in Tribulation, hear me ſpeedily.

Take care of my Soul, and deliver it: becauſe of my Enemies, reſcue me.

Thou knoweſt my Reproach, my Confuſion, and my Shame.

In thy Sight are all that afflict me, my Heart has looked for Reproach and Miſery.

And

And I expected ſome body to mourn with me, and there was none: and to comfort me, and I found none.

And they gave me Gall for my Meat; and in my Thirſt they gave me Vinegar to drink.

Let their Table become a Snare to them, a Revenge upon them, and a Scandal.

Let their Eyes be darkened, that they may not ſee: and make their Backs always crooked.

Pour out thy Wrath upon them: and let the Fury of thy Anger ſeize them.

Let their Habitation become a Deſart: and let there be none to dwell in their Tents.

Becauſe they have perſecuted whom thou haſt ſtruck: and they have added to the Pain of my Wounds.

Add Iniquity to their Iniquity, and let them not enter into thy Juſtice.

Let them be blotted out of the Book of the Living: and let them not be written with the Juſt.

I am poor and ſorrowful: thy ſaving Mercy, O God, has received me.

I will praiſe the Name of God with a Canticle: and with praiſe I will magnify him:

And it will pleaſe God more than a young Calf, with Horns and Hoofs newly grown.

Let the Poor ſee and rejoice: ſeek God and your Souls ſhall live:

Becauſe the Lord has heard the Poor: and he has not deſpiſed his Servants in Bonds.

Let the Heavens and the Earth, the Sea, and all that creep in them praiſe him.

For God will ſave *Sion*: and the Cities of *Judah* ſhall be built.

And they ſhall dwell there, and have it for an Inheritance.

And the Poſterity of his Servants ſhall poſſeſs it; and they that love his Name ſhall dwell in it.

Ant. The Zeal of thy Houſe has eaten me, and the Affronts of thoſe that affronted thee, fell upon me.

Ant. Let thoſe that intend me harm, be driven backward and aſhamed.

Pſalm 69.

O God, come to my Aſſiſtance: O Lord, make haſte to help me.

Let thoſe be confounded and aſhamed, that ſeek my Life.

Let thoſe that intend me Harm, be driven backward and aſhamed.

Let thoſe be forthwith driven away with Shame, that mock me, ſaying: Well, well.

Let all that ſeek thee, rejoice and be glad in thee, and they that love thy Salvation, let them always ſay: The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my Helper and my Deliverer: O Lord, make no Delay.

Ant. Let thoſe that intend me Harm, be driven backward and aſhamed.

Ant. O my God, deliver me out of the Hand of the Sinner.

Pſalm 70.

IN thee, O Lord, I have hoped, let me never be confounded: according to thy Juſtice deliver me and reſcue me. Incline

Incline thy Ear to me, and ſave me.

Be to me a protecting God and a Place of Strength: that thou mayeſt ſave me.

Becauſe thou art my Strength and my Refuge.

O my God, deliver me out of the Hand of the Sinner, and out of the Hand of him that acts againſt the Law, and of the unjuſt Man.

For thou art my Patience, O Lord: O Lord, thou art my Hope from my Youth.

In thee I have been ſupported from my Birth: from my Mother's Womb thou art my Protector.

My Song is always on thee: I became to many as a Prodigy: and thou art my ſtrong Helper.

Let my Mouth be filled with Praiſe, that I may ſing thy Glory: thy Greatneſs all the Day.

Caſt me not off in the Time of old Age: forſake me not when my Strength ſhall fail.

For my Enemies ſaid to me: and they that watched for my Life, conſulted together.

Saying: God has forſaken him, purſue and take him: for there is none to reſcue him.

O God, be not far from me: O my God, come to my Aſſiſtance.

Let my Detractors be confounded and fail: let thoſe that deſign me Harm be covered with Confuſion and Shame.

But I will always hope: and I will praiſe thee more and more.

My Mouth ſhall declare thy Juſtice; thy Salvation all the Day.

Becauſe I am ignorant of Learning, I will conſider the Power of the Lord: O Lord, I will be mindful of thy Juſtice only.

O God,

O God, thou haſt taught me from my Youth: and even to this Time I will proclaim thy Wonders.

And in my old Age and at the End of my long Life, O God, forſake me not.

Until I declare thy *ſtrong* Arm to every Generation that is to come.

Thy Power and thy Juſtice, O God, even to the higheſt great Things, which thou haſt done: O God, who is like to thee?

How many great and evil Tribulations haſt thou ſent me, and *yet* turning to me thou haſt quickened me: and thou haſt brought me again from the loweſt Parts of the Earth.

Thou haſt multiplied thy Magnificence: and turning to me thou haſt comforted me.

For I alſo will confeſs thy Truth to thee on the Pſaltery: O God, I will ſing to thee on the Harp, thou Holy One of *Iſrael*.

My Lips ſhall rejoice when I ſing to thee: and my Soul which thou haſt redeemed.

And my Tongue too all the Day ſhall proclaim thy Juſtice: when they ſhall be confounded and aſhamed, that deſign me Evil.

Ant. O my God, deliver me out of the Hand of the Sinner.

V. Let them be driven backward and aſhamed.

R. That intend me Harm.

Our Father, *all in ſecret.*

Here begins the Lamentation of Jeremy *the Prophet.*

Chap. 1.

The firſt Leſſon. *Aleph.*

HOW ſolitary ſits the City that was full of People: the Miſtreſs of the Gentiles is become like a Widow: the Princeſs of Provinces is made tributary.

Beth. She has wept bitterly in the Night, and her Tears ran down her Cheeks: of all her Dear Ones, there is none to comfort her: all her Friends have deſpiſed her, and are become her Enemies.

Ghimel. Judas is departed by reaſon of the Affliction and Greatneſs of the Slavery: ſhe has dwelt among the Gentiles and has found no Reſt: all her Perſecutors have ſeized on her in her Diſtreſs.

Daleth. The Ways of *Sion* mourn, becauſe none come to the Solemnity: all her Gates are deſtroyed, her Prieſts are ſighing, her Virgins are loneſome, and ſhe herſelf is overwhelmed with Bitterneſs.

He. Her Adverſaries are become her Head, her Enemies are enriched: becauſe the Lord has pronounced it upon her for the Multitude of her Iniquities: her Children are led into Captivity, before his Face that afflicts her.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. He prayed to his Father on Mount *Olivet:* Father, if it be poſſible, let this Cup paſs away from me: * The Spirit indeed is ready, but the Fleſh is weak. *V.* Watch and pray, that ye may not enter into Temptation. * The Spirit indeed.

The

The ſecond Leſſon. *Vau.*

AND the Daughter of *Sion* has loſt all her Beauty: her Princes are become like Rams that have no Paſture, and they fled without Courage before his Face that purſued them.

Zain Jeruſalem remembered the Days of her Affliction and Prevarication from all the deſirable Things, which ſhe had in former Days, when her People fell by the Enemy's Hand, and there was no Helper: her Enemies ſaw her, and derided her Sabbaths.

Heth. Jeruſalem has grievouſly ſinned, therefore ſhe is become a Vagabond: all that glorified her have deſpiſed her, becauſe they ſaw her Ignominy: but ſhe ſighs and is turned backwards.

Teth. Her Feet are covered with Filth, neither has ſhe remembered her End: ſhe is exceedingly dejected, not having a Comforter: ſee, O Lord, my Affliction, for my Enemy is exalted.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. My Soul is ſorrowful to Death: ſtay here and watch with me: now ye ſhall ſee a Multitude that will ſurround me: * Ye ſhall run away, and I will go to be ſacrificed for you. *V.* Behold the Time draws near, and the Son of Man ſhall be delivered into the Hands of Sinners. * Ye ſhall.

The Third Leſſon. *Jod.*

THE Enemy has laid Hands on all her deſirable Things, becauſe ſhe has ſeen the Gentiles enter thy Sanctuary, of whom thou gaveſt

gaveſt a Command, that they ſhould not come into thy Congregation.

Caph. All her People ſigh and ſeek for Bread: they have given their valuable Things for Meat to ſupport their Lives. See, O Lord, and conſider that I am become vile.

Lamed. O all ye that paſs by this Way, attend and ſee if there be Sorrow like to my Sorrow: for he has made a Vintage of me, as the Lord ſpoke in the Day of his furious Wrath.

Mem. From on high he has caſt Fire into my Bones, and taught me: he has ſpread a Net for my Feet, he has thrown me backward: he has made me deſolate, that I am conſumed the whole Day with Sadneſs.

Nun. The Yoke of my Iniquities has been heavy upon me: they have been folded up in his Hand and laid upon my Neck: my Strength is weakened: the Lord has put me under a Hand, from which I ſhall not be able to riſe.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. Behold we have ſeen him diſfigured and without Beauty: his Aſpect is gone from him: he has borne our Sins and ſuffers for us: and he was wounded for our Iniquities, * and by his Stripes we are healed. *V.* He has truly borne our Infirmities, and carried our Sorrows. * And by his Stripes. Behold we have ſeen him, *&c. to the* V.

The Second NOCTURN.

Ant. The Lord has delivered from the Mighty the poor and needy Man, that had no Helper.

Pſalm

Pſalm 71.

O God, give thy Judgment to the King, and thy Juſtice to the King's Son :

To judge thy People with Juſtice, and thy Poor with Judgment.

Let the Mountains receive Peace for the People, and the Hills Juſtice.

He ſhall judge the Poor of the People, and ſhall ſave the Children of the Poor: and he ſhall humble the Calumniator.

And he ſhall continue with the Sun, and before the Moon; from Generation to Generation.

He ſhall deſcend like Rain upon a Fleece, and like Drops dropping on the Earth.

There ſhall riſe in his Days Juſtice, and the Plenty of Peace as long as the Moon ſhall laſt.

And he ſhall rule from Sea to Sea, and from the River to the Bounds of the Globe of the Earth.

The *Ethiopians* ſhall fall down before him: and his Enemies ſhall lick the Earth.

The Kings of *Tharſis*, and the Iſlands ſhall offer him Preſents: the King of the *Arabians* and of *Saba* ſhall bring him Gifts.

And all the Kings of the Earth ſhall adore him: all the Gentiles ſhall ſerve him.

For he will deliver from the Mighty the poor and needy Man, that had no Helper.

He will ſpare the poor and needy Man: and he will ſave the Souls of the Poor.

He will redeem their Souls from Uſury and Injuſtice: and their Name ſhall be honourable with him.

And he ſhall live, and the Gold of *Arabia* ſhall be given him, and they ſhall adore him always: they ſhall bleſs him all the Day.

And the Support *of Life* ſhall grow in the Earth on the Tops of Mountains, its Fruit ſhall be raiſed above *Libanus*; and they in the City ſhall flouriſh like the Graſs of the Earth.

Let his Name be bleſſed for ever: his Name continues as long as the Sun.

And all the Tribes of the Earth ſhall be bleſſed in him: all Nations ſhall magnify him.

Bleſſed be the Lord God of *Iſrael*, who alone does wonderful Things.

And bleſſed be the Name of his Majeſty for ever: and all the Earth ſhall be filled with his Majeſty: So be it, ſo be it.

Ant. The Lord has delivered from the Mighty, the poor and needy Man, that had no Helper.

Ant. The Impious have thought and ſpoken Wickedneſs: they have ſpoken Iniquity from the high Place.

Pſalm 72.

HOW good is God to *Iſrael*, to thoſe of an upright Heart!

But my Feet almoſt failed me: my Steps almoſt ſlipped.

Becauſe I have been zealous againſt the Unjuſt, ſeeing the Peace of Sinners.

For they have no Regard to Death, nor is there Stability in their Afflictions.

They undergo not the Labour of Men, and with Men they ſhall not be ſcourged.

There-

Therefore Pride has poſſeſſed them, they are covered with their Injuſtice and Impiety.

Their Iniquity is come, as it were, out of their Fat: they have obtained the Deſire of their Heart.

They have thought and ſpoken Wickedneſs: they have ſpoken Iniquity from the high Place:

They have ſet their Mouths againſt Heaven: and their Tongues went thro' the Earth.

Therefore will my People return here: and full Days ſhall be found in them.

And they ſaid: How does God know? and is there Knowledge in the Higheſt?

Behold theſe Sinners and they that abound in the World have obtained Riches.

And I ſaid: Then I have without Cauſe kept my Heart juſt, and waſhed my Hands with the Innocent:

And have been ſcourged the whole Day, and my Chaſtiſement began in the Mornings.

If I ſaid I will relate it ſo: behold I have condemned a Nation of thy Children.

I thought to know this Thing, the Labour is before me:

Until I can enter into the Sanctuary of God, and underſtand it in their laſt Ends.

Nevertheleſs for their Deceit, thou haſt done this to them; thou haſt caſt them down, whilſt they were elevated.

How are they brought into Deſolation: have ſuddenly failed and periſhed for their Iniquity?

Like a Dream of Men riſing *from Sleep*, O Lord, thou wilt reduce their Image to nothing in thy City. Becauſe

Becauſe my Heart is inflamed, and my Reins are changed, and I am reduced to nothing, and knew it not.

I am become like a Beaſt before thee, and am always with thee.

Thou haſt led my Right-hand: and according to thy Will thou haſt conducted me, and with Glory received me.

For what is there for me in Heaven? and beſides thee what would I have on Earth? My Fleſh and my Heart have failed: God is the God of my Heart, and my Portion for ever.

For behold they ſhall periſh, that keep far from thee: thou haſt deſtroyed all that are unfaithful to thee.

But it is good for me to adhere to God; to put my Hope in the Lord God.

That I may proclaim all thy Praiſes in the Gates of the Daughters of *Sion*.

Ant. The Impious have thought and ſpoken Wickedneſs: they have ſpoken Iniquity on high.

Ant. Ariſe, O Lord, and judge my Cauſe.

Pſalm 73.

WHY, O God, haſt thou wholly caſt us off, *and is* thy Fury incenſed againſt the Sheep of thy Paſture?

Be mindful of thy Congregation, which thou haſt poſſeſt from the Beginning.

Thou haſt purchaſed the Scepire of thy Inheritance: *Sion* is the Mount on which thou haſt dwelt.

Lift up thy Hands againſt their Pride for ever: how great Malice has the Enemy ſhewed in the Sanctuary?

And

And they that hate thee have boaſted, in the middle of thy Solemnity.

They placed their Enſigns for Trophies, and without Knowledge, on a high Place, as it were in a public Way.

As if it had been in a Thick Wood, they cut down its Gates with Axes: They demoliſhed it with the Ax and Hatchet.

They ſet fire to thy Sanctuary: They polluted the Tabernacle of thy Name on Earth.

The whole Multitude of them ſaid in their Hearts: Let us make all the feſtival Days of God ceaſe in the Land.

We have ſeen none of our Signs, there is now no Prophet: and he will know us no more.

How long, O God, ſhall the Enemy upbraid thee? Does the Adverſary provoke thy Name for ever?

Why doſt thou turn away thy Hand and thy Right Hand from the middle of thy Boſom for ever?

But God our King before Time, has wrought Salvation in the Middle of the Earth.

Thou by thy Power didſt make the Sea firm: thou didſt cruſh the Heads of the Dragons in the Waters.

Thou didſt break the Head of the Dragon: thou didſt give him for Meat to the People of *Ethiopia*.

Thou didſt cauſe Fountains and Torrents to break out: thou didſt dry up the Rivers of *Etham*.

The Day is thine and the Night is thine: thou didſt frame the Morning and the Sun.

Thou

℣ Thou didſt make all the Bounds of the Earth: thou didſt create the Summer and the Spring.

Be mindful of this, the Enemy has upbraided the Lord: and a fooliſh People has provoked thy Name.

Deliver not to Beaſts the Souls that acknowledge thee: and forget not for ever the Souls of thy Poor.

℟ Have regard to thy Covenant: becauſe the Obſcure of the Earth abound in unjuſt Habitations.

Let not the humble Man be turned away confounded: the poor and needy Man will praiſe thy Name.

Ariſe, O God, and judge thy Cauſe: be mindful of the Reproaches that are made thee by a fooliſh *People* the whole Day.

Forget not the Words of thy Enemies: the Pride of thoſe that hate thee increaſes always.

Ant. Ariſe, O Lord, and judge my Cauſe.

V. O my God deliver me out of the Hand of the Sinner.

R. And out of the Hands of the Law-breaker and unjuſt Man.

Our Father. *All in Secret.*

Out of the Treatiſe of Saint Auguſtin *the Biſhop, upon the Pſalms.*

Pſalm 54.

The fourth Leſſon.

HEAR *my Prayer, O God, and deſpiſe not my Petition: attend to me and hear me.* Theſe are the Words of a Man in Trouble, Solicitude, and Affliction. He prays in his great Sufferings, deſiring to be freed from ſome Evil.

Let

Let us now ſee what Evil he lies under: and having told us, let us acknowledge ourſelves in it: that by partaking of the Affliction we may join in his Prayer. *I am become ſorrowful in my Exerciſe,* ſays he, *and am troubled.* Where is he become ſorrowful? Where is he troubled? He ſays, *In my Exerciſe.* He ſpeaks of the wicked Men, whom he ſuffers, and calls ſuch Suffering of wicked Men his Exerciſe. Think not, that the Wicked are in this World for nothing, and that God does no Good with them. Every wicked Man lives, either to amend his Life, or to exerciſe the Good.

R. The Sign by which my Friend betrayed me was a Kiſs: whom I ſhall kiſs, that is he: hold him faſt: he that committed Murder by a Kiſs, gave this wicked Sign. * The unhappy Wretch returned the Price of Blood, and in the End hanged himſelf. *V.* It had been good for that Man if he had never been born. * The unhappy Wretch.

The fifth Leſſon.

WOuld to God then they that now exerciſe us were converted and exerciſed with us; but let us not hate them, though they continue to exerciſe us: for we know not whether they will perſevere to the End in their Wickedneſs. And many times, when you imagine that you hate your Enemy, it is your Brother you hate, though you are ignorant of it. The Holy Scriptures plainly ſhew us that the Devil and his Angels are doomed to eternal Fire. It is only their Amendment we may deſpair of, with whom

whom we wage an inviſible War; for which the Apoſttle arms us, ſaying: *Our Conflict is not with Fleſh and Blood*, that is, not with the Men you ſee before your Eyes, *but with the Princes, and Powers, and Rulers of the World, of this Darkneſs.* And leſt by his ſaying *of the World*, you might think perhaps, that the Devils are the Rulers of Heaven and Earth, he added, *of this Darkneſs.* By *the World*, then he meant the Lovers of the World: by *the World*, he meant the Impious and the Wicked: by *the World*, he meant that which the Goſpel ſpeaks of: *And the World knew him not.*

R. The wicked Merchant *Judas* kiſſed our Lord: he, like an innocent Lamb, refuſed not the Kiſs to *Judas.* * For a few Pence he delivered *Chriſt* to the *Jews.* *V.* It had been better for him if he had never been born: * For a few Pence.

The ſixth Leſſon.

FOR *I have ſeen Injuſtice and Strife in the City.* See the Glory of the Croſs. That Croſs that was the Deriſion of his Enemies, is now placed on the Foreheads of Kings. The Effect is a Proof of his Power: he conquered the World not by the Sword, but by the Wood. The Wood of the Croſs was thought a Subject of Scorn by his Enemies, who as they ſtood before it ſhook their Heads and ſaid: *If he is the Son of God, let him come down from the Croſs.* He ſtretched forth his Hands to an unbelieving and ſeditious People. For if he is juſt that lives by Faith, he is unjuſt that has not Faith. By *Injuſtice* then here

here you muſt underſtand Infidelity. Our Lord therefore ſaw Injuſtice and Strife in the City, and ſtretched forth his Hands to an unbelieving and ſeditious People; and yet he waited for them too, ſaying: *Father, forgive them, for they know not what they do.*

R. One of my Diſciples will this Day betray me: woe to him by whom I am betrayed. * It had been better for him, if he had never been born. *V.* He that dips his Hand with me in the Diſh, is the Man that will deliver me into the Hands of Sinners. * It had been. One of my Diſciples, *&c. to the* V.

The Third NOCTURN.

Ant. I ſaid to the Wicked: Speak not Iniquity againſt God.

Pſalm 74.

WE will confeſs thy Praiſe, O God: we will confeſs and invoke thy Name.

We will relate thy Wonders: when my Time ſhall come. I will judge according to Juſtice.

The Earth is diſſolved, and all that dwell in it: I have eſtabliſhed its Pillars.

I ſaid to the Wicked: Do not wickedly: and to them that offend: Extol not your Power.

Extol not your Power highly: ſpeak not Iniquity againſt God.

For neither from the Eaſt, nor from the Weſt, nor from the deſart Mountains will Help come: becauſe God is your Judge.

He humbles this Man, and exalts that: for in the Hand of the Lord is a Cup of Wine filled with a Mixture.

And he poured it out of This into That: yet its Dregs are not emptied: all the Sinners of the Earth ſhall drink of it.

But I will declare for ever: I will ſing to the God of *Jacob*.

And I will deſtroy the whole Strength of Sinners: and the Strength of the Juſt Man ſhall be exalted.

Ant. I ſaid to the Wicked, Speak not Iniquity againſt God.

Ant. The Earth trembled and was ſilent, while God aroſe to Judgment.

Pſalm 75.

GOD is known in *Judea*: his Name is great in *Iſrael*.

And his Dwelling is in Peace: and his Habitation in *Sion*.

There he deſtroyed the Power of Bows, the Shield, the Sword, and War.

Thou ſendeſt Light wonderfully from the eternal Mountains: all the Senſeleſs of Heart were diſturbed.

They ſlept their Sleep: and all theſe Men of Riches found nothing in their Hands.

At thy Reprehenſion, O God of *Jacob*, they ſlumbered that rode on Horſes.

Thou art terrible, and who ſhall reſiſt thee at the Time of thy Wrath?

From Heaven thou haſt made thy Judgment heard: the Earth trembled and was ſilent.

When God aroſe to Judgment, that he might ſave all the Meek of the Earth.

Becauſe the Thoughts of Man ſhall confeſs thy Praiſe: and the Remains of thoſe Thoughts ſhall keep a Feſtival to thy Honour.

Make Vows and perform them to the Lord your God, all ye that are round about him bring Gifts.

To him that is terrible and to him that takes away the Lives of Princes, to him that is terrible to the Kings of the Earth.

Ant. The Earth trembled and was ſilent, while God aroſe to Judgment.

Ant. In the Day of my Tribulation, I ſought God with my Hands lifted up to him.

Pſalm 76.

WITH my Voice I cried out to the Lord: with my Voice I cried out to God, and he attended to me.

In the Day of Tribulation, I ſought God, with my Hands lifted up to him in the Night: and I was not diſappointed.

My Soul refuſed Comfort, I was mindful of God, and I was delighted and exerciſed: and my Spirit fainted.

My Eyes prevented the Watch: I was troubled and ſpoke out.

I thought upon the old Days: and I called to mind the eternal Years.

And in the Night I meditated in my Heart, and I was exerciſed, and ſwept my Spirit.

Will God reject me for ever? Or will he not at laſt be ſtill better pleaſed?

Or will he cut off his Mercy for ever, from Generation to Generation?

Or

Or will God forget to have Mercy? Or will he in his Wrath keep his Mercies in?

And I ſaid: Now I begin: this is a Change of the Right-hand of the Higheſt.

I was mindful of the Works of the Lord: for I will be mindful of thy Wonders from the Beginning.

And I will meditate on all thy Works: and I will exerciſe myſelf on thy Deſigns.

O God, thy Way is holy: what God is great like our God? Thou art the God, that doth Wonders.

Thou haſt made known thy Power amongſt Nations: with thy Arm thou haſt delivered thy People, the Children of *Jacob* and *Joſeph*.

The Waters ſaw thee, O God, the Waters ſaw thee: and they were afraid, and the Depths were troubled.

Great was the Noiſe of the Waters: the Clouds made their Voice heard.

For thy Arrows were thrown: the Voice of thy Thunder fell on their Chariots.

Thy Lightning flaſhed on the Globe of the Earth: the Earth ſhook and trembled.

Thy Way was through the Sea, and thy Paths went through many Waters: and thy Footſteps ſhall not be traced.

Thou didſt lead thy People like Sheep, by the Hands of *Moſes* and *Aaron*.

Ant. In the Day of my Tribulation, I ſought God with my Hands *liſted up to him*.

V. Ariſe, O Lord.

R. And judge my Cauſe.

Our Father, *all in ſecret.*

Out of the firſt Epiſtle of St. Paul, *the Apoſtle, to the* Corinthians. *Chap.* 11.

The Seventh Leſſon.

NOW this I command: not praiſing that ye meet, not for the better but for the worſe. Firſt indeed, when ye meet in the Church, I hear that there are Schiſms among you, and in part I believe it. For there muſt be Hereſies alſo, that they alſo that are approved may be made manifeſt among you. When ye meet therefore together, it is not now to eat the Lord's Supper. For every one takes his Supper before others to eat. And one is hungry and another is drunk. Have ye not Houſes to eat and drink in? Or do ye deſpiſe the Church of God, and confound thoſe that have not? What ſhall I ſay to you? Do I praiſe you? In this I praiſe you not.

℟. I was like an innocent Lamb: I was led to be ſacrificed, and I knew it not: my Enemies conſpired againſt me, ſaying: * Come, let us put Wood into his Bread, and root him out of the Land of the Living. ℣. All my Enemies contrived Miſchief againſt me: they uttered a wicked Speech againſt me, ſaying: * Come.

The Eighth Leſſon.

FOR I received of the Lord, what I have alſo delivered to you. That the Lord *Jeſus*, the Night he was betrayed, took Bread, and giving Thanks, broke it and ſaid: Take ye and eat: This is my Body, which ſhall be delivered for you: do this in Remembrance of me. In like Manner *he* alſo *took* the Cup, after he

he had ſupped, ſaying: This Cup is the New Teſtament in my Blood. Do this, as often as ye ſhall drink it, in Remembrance of me. For as often as ye ſhall eat this Bread and drink the Cup, ye ſhall declare the Death of the Lord until he comes.

R. Could ye not watch one Hour with me, ye that were reſolved to die for me? * Or do ye not ſee *Judas*, how he ſleeps not but makes haſte to betray me to the *Jews*? *V.* Why do ye ſleep? Ariſe and pray, leſt ye fall into Temptation. * Or do ye not ſee.

The Ninth Leſſon.

THerefore, whoever ſhall eat this Bread, or drink the Cup of the Lord unworthily, he ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of the Cup. For he that eats and drinks unworthily, eats and drinks Judgment to himſelf, not diſcerning the Body of the Lord. Therefore among you many are weak and feeble, and many ſleep. But if we judged ourſelves, we ſhould not be judged. But while we are judged, we are chaſtiſed by the Lord, that we may not be condemned with this World. Wherefore, my Brethren, when ye meet to eat, expect one another. If any Man is hungry, let him eat at Home: that ye may not meet for your Judgment. And when I come, I will order the reſt.

R. The Elders of the People conſulted together, * How they might by ſome Craft apprehend *Jeſus* and kill him: they went out

with Swords and Clubs as to a Thief. *V.* The Prieſts and Phariſees held a Council, * How they might. The Elders, *&c. to the* V.

The LAUDS.

Ant. May'ſt thou be juſtified, O Lord, in thy Words, and overcome when thou art judged.

Pſalm 50.

HAVE mercy on me, O God, according to thy great Mercy.

And according to the Multitude of thy Mercies, blot out my Iniquity.

Waſh me more from my Iniquity and cleanſe me from my Sin.

Becauſe I acknowledge my Iniquity: and my Sin is always againſt me.

Againſt thee only have I ſinned, and done Evil before thee: that thou may'ſt be juſtified in thy Words, and overcome when thou art judged.

For behold, I was conceived in Iniquity: and my Mother conceived me in Sin.

For behold thou haſt loved the Truth: thou haſt diſcovered to me the unknown and hidden Things of thy Wiſdom.

Thou ſhalt ſprinkle me with Hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt bring Joy and Gladneſs to my Hearing: and my Bones that are humbled ſhall rejoice.

Turn away thy Face from my Sins: and blot out all my Iniquities.

Create in me a clean Heart, O God, and renew a right Spirit in my Bowels.

Caſt

Caſt me not away from thy Face: and take not thy holy Spirit from me.

Reſtore to me the Joy of thy Salvation: and ſtrengthen me with thy Sovereign Spirit.

I will teach thy Ways to the Unjuſt: and the Impious ſhall be converted to thee.

Deliver me from Blood, O God, the God of my Salvation: and my Tongue ſhall with Joy extol thy Juſtice.

O Lord, thou wilt open my Lips: and my Mouth ſhall declare thy Praiſe.

For if thou wouldſt have had a Sacrifice, I had certainly offered it: thou wilt not be delighted with Holocauſts.

An afflicted Spirit is a Sacrifice to God: thou wilt not, O God, deſpiſe an humble and contrite Heart.

Be favourable to *Sion*, O Lord, according to thy good Will: that the Walls of *Jeruſalem* may be built up.

Then thou wilt accept a Sacrifice of Juſtice, Offerings and Holocauſts: then they will lay Calves on thy Altar.

Ant. May'ſt thou be juſtified, O Lord, in thy Words, and overcome when thou art judged.

Ant. The Lord was led like a Sheep to the Slaughter, and he opened not his Mouth.

Pſalm 70.

LORD, thou haſt been our Refuge, from Generation to Generation.

Before the Mountains were made, or the Earth and World were formed: from Eternity and to Eternity thou art God.

Reduce not Man to a mean Condition: thou haſt ſaid: Be converted ye Children of Men.

For a thouſand Years, in thy Eyes are as Yeſterday that is paſt.

And as a Watch in the Night: Things that are counted for nothing their Years ſhall be.

In the Morning like an Herb let him paſs away, in the Morning let him flouriſh and paſs away: in the Evening let him fade, grow hard, and wither.

For we have fainted under thy Wrath, and by thy Fury we have been diſturbed.

Thou haſt put our Iniquities in thy Sight, our whole Life in the Light of thy Countenance.

For all our Days have failed: and under thy Anger we have fainted.

Our Years ſhall waſte away like a Spider: the Days of our Years make up ſeventy Years.

But if we are ſtrong, they make up eighty Years: and that which is more, is Pain and Sorrow.

For Mildneſs is come upon us: and we ſhall be corrected.

Who knows the Power of thy Wrath, and for fear of thee can meaſure thy Anger:

Make thy Right-hand thus known, and our Hearts inſtructed in Wiſdom.

Turn towards us, O Lord, how long will it be firſt? and be prevailed on by thy Servants.

We have been filled in the Morning with thy Mercies: and we have rejoiced and been delighted all our Days.

We have rejoiced for the Days, in which thou haſt humbled us: for the Years, in which we have ſeen Evils.

Look

Look on thy Servants, and on thy Works: and direct their Children.

And let the Brightneſs of the Lord our God ſhine upon us, and direct thou in us the Works of our Hands: and the Work of our Hands do thou direct.

Ant. The Lord was led like a Sheep to the Slaughter, and he opened not his Mouth.

Ant. My Heart is broken within me, all my Bones have trembled.

Pſalm 62.

O God, my God, to thee I watch from the Break of Day.

My Soul has thirſted after thee, my Fleſh very many Ways.

In a Deſart Land, unpaſſable and without Water, as it were in thy Sanctuary, I have appeared before thee, to behold thy Strength and thy Glory.

Becauſe thy Mercy is better than Lives: my Lips ſhall praiſe thee.

Thus I will bleſs thee in my Life: and in thy Name I will lift up my Hands *to thee.*

Let my Soul be filled as it were with Marrow and Fatneſs: and my Mouth ſhall praiſe thee with Lips of Joy.

If I have been mindful of thee on my Bed, in the Morning *alſo* I will meditate on thee: for thou haſt been my Helper.

And under the Shelter of thy Wings I will rejoice, my Soul has ſtuck faſt to thee: thy Right-hand has ſupported me.

But they have ſought my Life in vain, they ſhall enter into the Lower Places of the Earth;

they ſhall be delivered up to the Sword, they ſhall be Meat for Foxes.

But the King ſhall rejoice in God, all ſhall be praiſed that ſwear by him: becauſe their Mouths are ſtopt that ſpeak unjuſt Things.

Pſalm 66.

LET God have Mercy on us, and bleſs us: let his Countenance enlighten us, and let him have Mercy on us.

That we may know thy Way on the Earth, thy Salvation in all Nations.

Let the People confeſs thy Praiſe, O God: let all People confeſs thy Praiſe.

Let Nations be glad and rejoice: becauſe thou judgeſt the People with Equity, and ruleſt the Nations on the Earth.

Let the People confeſs thy Praiſe, O God: let all People confeſs thy Praiſe: the Earth has yielded her Fruit.

Let God, our God, bleſs us, let God bleſs us: and let all the Bounds of the Earth fear him.

Ant. My Heart is broken within me, all my Bones have trembled.

Ant. Thou haſt encouraged us with thy Power, and thy holy Refreſhment, O Lord.

The Canticle of Moſes. *Exod.* 15.

LET us ſing to the Lord: for he is gloriouſly magnified: he has thrown the Horſe and its Rider into the Sea.

The Lord is my Strength and my Praiſe: and he was my Safety.

This is my God, and I will glorify him: the God of my Father, and I will extol him.

The

The Lord is like a Warrior, his Name is Almighty. He threw the Chariots of *Pharaoh* and his Army into the Sea.

His choſen Princes were drowned in the Red Sea: The Deep covered them, they ſunk to the Bottom like a Stone.

Thy Right-hand, O Lord, was magnified by thy Strength: thy Right hand, O Lord, defeated thy Enemy. And by the Multitude of thy Glory thou didſt overthrow thy Adverſaries.

Thou didſt ſend thy Wrath, which devoured them like Stubble. And by the Breath of thy Fury the Waters were gathered together.

The running Water ſtood ſtill, the Depths were heaped up together in the Middle of the Sea.

The Enemy ſaid: I will purſue and overtake them, I will divide the Plunder, my Soul ſhall have its Fill.

I will unſheath my Sword, my Hand ſhall kill them.

Thy Wind blew, and the Sea covered them: they ſunk like Lead in thoſe rapid Waters.

Who is there among the Valiant like to thee, O Lord? who is like to thee, glorious in Sanctity, terrible and laudable, doing Wonders?

Thou didſt ſtretch out thy Hand, and the Earth devoured them. Thou didſt in thy Mercy become a Guide to the People which thou didſt deliver:

And by thy Strength thou didſt carry them to thy holy Habitation.

Nations

Nations roſe up and were angry at it: Sorrow poſſeſſed the Inhabitants of *Philiſtiim.*

Then the Princes of *Edom* were diſturbed, Trembling ſeized on the ſtrong Men of *Moab*: all the Inhabitants of *Chanaan* grew ſtiff *with Fear.*

Let Fear and Dread fall on them, at the Greatneſs of thy Arm.

Let them become immoveable like a Rock, until thy People is paſſed, O Lord: until this thy People, which thou haſt poſſeſſed, is paſſed.

Thou ſhalt lead them to, and plant them on the Mountain of thy Inheritance, on thy moſt firm Habitation, which thou haſt built, O Lord:

On thy Sanctuary, O Lord, which thy Hands have eſtabliſhed: The Lord ſhall reign for ever and evermore.

For *Pharaoh* with his Chariots and Horſemen entered on Horſeback into the Sea: and the Lord brought the Waters of the Sea upon them.

But the Children of *Iſrael* walked on dry Ground through the Middle of it.

Ant. Thou haſt encouraged us with thy Power and thy holy Refreſhment, O Lord.

Ant. He was offered up, becauſe he himſelf deſired it, and he himſelf carried our Sins.

Pſalm 148.

PRaiſe the Lord from the Heavens: praiſe him in the high Places.

Praiſe him all his Angels: praiſe him all his Powers.

Praiſe him ye Sun and Moon: praiſe him all ye Stars and Light.

Praiſe him ye Heaven of Heavens: and let all the Waters that are above the Heavens, praiſe the Name of the Lord.

Becauſe he ſaid it, and they were made: he commanded it, and they were created.

He eſtabliſhed them for ever, and for ever and ever: he gave a Command, and it ſhall not be broken.

Praiſe the Lord from the Earth, ye Dragons and all the Depths:

Fire, Hail, Snow, Ice, Storms of Wind, that obey his Word.

Mountains and all Hills: fruit-bearing Trees, and all Cedars.

Beaſts and all Cattle: Serpents and winged Birds:

Kings of the Earth and all People: Princes and all Judges of the Earth:

Young Men and Virgins: Old Men and Children, let them praiſe the Name of the Lord: becauſe the Name of him only is exalted.

His Praiſe is above Heaven and Earth: and he has exalted the Strength of his People.

This Hymn is for all his Saints: for the Children of *Iſrael*, the People that approaches to him.

Pſalm 149.

SING to the Lord a new Song: let his Praiſe be in the Aſſembly of the Saints.

Let

Let *Iſrael* rejoice in him that made him: and let the Children of *Sion* rejoice in their King.

Let them praiſe his Name in a Choir: with Drum and Harp let them ſing to him.

Becauſe the Lord is well pleaſed with his People: and he will exalt the Meek and ſave them.

The Saints ſhall rejoice in their Glory: they ſhall be joyful on their Beds.

The Praiſes of God will be in their Mouths: and two-edged Swords in their Hands:

To take Revenge of Nations, to chaſtiſe the People.

To bind their Kings in Fetters, and their Nobles in Manacles of Iron.

That they may execute on them the appointed Judgment: this Glory belongs to all his Saints.

Pſalm 150.

PRaiſe the Lord in his Sanctuary: praiſe him in the Firmament of his Power.

Praiſe him in his powerful Works: praiſe him according to the Multitude of his Greatneſs.

Praiſe him with the Sound of Trumpet: praiſe him with the Pſalter and Harp.

Praiſe him with the Drum and Choir: praiſe him with ſtrung Inſtruments and the Organ.

Praiſe him with well ſounding Cymbals: praiſe him with Cymbals of Jubilee: let every Spirit praiſe the Lord.

An

Ant. He was offered up, becauſe he himſelf deſired it, and he himſelf carried our Sins.

V. The Man of my Affection in whom I confided.

R. Who has eaten my Bread moſt wickedly ſupplanted me.

Ant. The Traitor gave them a Sign, ſaying, He that I ſhall kiſs, that is He, hold him faſt.

The Canticle of Zachary.

Luke 1.

BLeſſed be the Lord God of *Iſrael:* becauſe he has viſited and wrought the Redemption of his People:

And has erected a powerful Salvation for us, in the Houſe of *David* his Servant.

As he ſpoke by the Mouths of his holy Prophets, that have been from the Beginning.

That we ſhould be ſaved from our Enemies, And from the Hands of all that hate us:

To ſhew Mercy to our Fathers, and remember his holy Covenant.

According to the Oath, which he ſwore to *Abraham* our Father, that he would give it to us:

That being delivered out of the Hands of our Enemies, we may ſerve him without Fear.

In Holineſs and Juſtice before him, all our Days.

And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the Face of the Lord, to prepare the Way for him:

To

To give his People the Knowledge of Salvation, for the Remiſſion of their Sins:

Through the Bowels of the Mercy of our God: by which the riſing Sun has viſited us from above:

To give Light to thoſe that ſit in Darkneſs and in the Shadow of Death: to guide our Feet in the Way of Peace.

Ant. The Traitor gave them a Sign, ſaying: He that I ſhall kiſs, that is He, hold him faſt.

All the Candles in the triangular Candleſtick being put out, except that in the Top; whilſt the Benedictus *is ſinging, the ſix Candles on the Altar are extinguiſhed one by one, ſo as that the laſt Candle may be put out at the laſt Verſe. In like manner all the Lamps and Lights about the Church are put out. When the Ant.* Traditor *is repeated, the top Candle is taken from the triangular Candleſtick and hidden under the Epiſtle-ſide of the Altar. Then all kneel and ſay,*

V. Chriſt became obedient for us unto Death.

Our Father, *all in ſilence.*

Then is ſaid a little louder, Pſalm 50, p. 126, *and in the End, the following Prayer.*

LOOK down, O Lord, we beſeech thee, on this thy Family, for which our Lord *Jeſus Chriſt* was pleaſed to be delivered into the Hands of the Wicked, and ſuffer the Torment of the Croſs. *But* who lives *is ſaid in ſilence.*

At the End of the Prayer is made a little Noiſe and Knocking: then the lighted Candle is brought from under the Altar, and all riſe and depart in ſilence.

THE

MASS *for* MAUNDY-THURSDAY.

The Prieſt begins the Maſs at the Foot of the Altar, as p. 27, *till he comes to*

The Introit.

WE ought to glory in the Croſs of our Lord *Jeſus Chriſt:* in whom is our Salvation, Life, and Reſurrection: by whom we are ſaved and delivered. *The Pſalm.* Let God have Mercy on us, and bleſs us: let his Countenance enlighten us, and let him have Mercy on us. We ought, *&c. to the Pſalm.*

Lord have Mercy on us, as before, p. 29.

GLORY be to God on High, and Peace on Earth to Men of good Will. We praiſe thee, we bleſs thee, we adore thee, we glorify thee. We give thee Thanks for thy great Glory. O Lord God: heavenly King: O God the Father Almighty. O Lord only begotten Son, *Jeſus Chriſt.* O Lord God, Lamb of God, Son of the Father. Who takeſt away the Sins of the World, have Mercy on us. Who takeſt away the Sins of the World, receive our Petition. Who ſitteſt at the Right-hand of the Father, have Mercy on

on us. For thou only art Holy; thou only art the Lord; thou only art the Moſt High, O *Jeſus Chriſt*; with the Holy Ghoſt, in the Glory of God the Father. Amen.

The Bells are rung during the Gloria in Excelſis, *but no more till Holy Saturday.*

The PRAYER.

O God, from whom *Judas* received the Puniſhment of his Sin, and the Thief the Reward of his Confeſſion: grant us the Effect of thy Mercy; that as our Lord *Jeſus Chriſt* in his Paſſion beſtowed on both different Rewards of their Merits; ſo having deſtroyed the Old Man in us, he may give us the Grace of his Reſurrection. Who lives and reigns.

The Leſſon out of the Epiſtle of St. Paul *the Apoſtle to the* Corinthians.

1 *Cor.* 11.

BRethren, When ye meet together it is not now to eat the Lord's Supper. For every one takes his Supper before others to eat. And one is hungry, and another is drunk. Have ye not Houſes to eat and drink in? Or do ye deſpiſe the Church of God, and confound thoſe that have not? What ſhall I ſay to you? do I praiſe you? In this I praiſe you not. For I received of the Lord, what I have alſo delivered to you. That the Lord *Jeſus*, the Night he was betrayed, took Bread, and giving Thanks broke it, and ſaid: Take ye and eat: this is my Body, which ſhall be delivered for you: do this in Remembrance of me. In like Manner *he* alſo *took* the Cup,

after

after he had ſupped, ſaying, This Cup is the New Teſtament in my Blood. Do this as often as ye ſhall drink it, in Remembrance of me. For as often as ye ſhall eat this Bread, and drink the Cup, ye ſhall declare the Death of the Lord until he comes. Therefore whoever ſhall eat this Bread, or drink the Cup of the Lord unworthily, he ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread and drink of the Cup. For he that eats and drinks unworthily, eats and drinks Judgment to himſelf, not diſcerning the Body of the Lord. Therefore among you many are weak and feeble, and many ſleep. But if we judged ourſelves, we ſhould not be judged. But while we are judged, we are chaſtiſed by the Lord, that we may not be condemned with this World.

The Gradual. Chriſt became obedient for us unto Death, even the Death of the Croſs. *℣.* For which God has exalted him, and given him a Name, that is above every Name.

Cleanſe my Heart, is ſaid as before, p. 42.

Continuation of the holy Goſpel, according to St. John, *Chap.* 13.

BEfore the Feſtival of the Paſſover, *Jeſus* knowing that his Hour was come to paſs out of this World to his Father: having loved his that were in the World, he loved them to the End. And when Supper was done, the Devil having put it into the Heart of *Judas, the Son of Simon Iſcariot*, to betray him,

him, knowing that his Father gave all Things into his Hands, and that he came from God, and goes to God; he riſes from Supper and lays aſide his Garments: and having taken a Towel, he put it about him. Then he puts Water into a Baſon, and began to waſh the Feet of his Diſciples, and wipe them with the Towel, which was round about him. He comes therefore to *Simon Peter*. And *Peter* ſays to him: Lord, doſt thou waſh my Feet; *Jeſus* anſwered, and ſaid to him: What I do, thou knoweſt not now; but thou ſhalt know it afterwards. *Peter* ſays to him: Thou ſhalt never waſh my Feet. *Jeſus* anſwered him: If I waſh thee not, thou ſhalt not have Part with me. *Simon Peter* ſays to him: Lord, not only my Feet, but alſo my Hands and Head. *Jeſus* ſays to him: He that is waſhed, wants only to waſh his Feet, and is wholly clean, And ye are clean, but not all. For he knew who it was that would betray him: and therefore he ſaid: Ye are not all clean. Therefore after he had waſhed their Feet, and taken his Garments, having placed himſelf again at the Table, he ſaid to them: Do ye know what I have done to you? Ye call me Maſter, and Lord; and ye ſay right: for I am ſo. If then I have waſhed your Feet, that am your Lord and Maſter: ye alſo ought to waſh one another's Feet. For I have given you an Example, that as I have done to you, ſo ye may do alſo.

I believe, as before, p. 43.

The Offertory. The Right-hand of the Lord has ſhewn its Power, the Right-hand of the Lord has exalted me: I ſhall not die, but live and declare the Works of the Lord.

Receive, *as before*, p. 46, *till he comes to the Prayer called*

The Secret.

WE beſeech thee, O holy Lord, almighty Father, eternal God, that our Lord *Jeſus Chriſt* thy Son may make our Sacrifice acceptable to thee, who on this Day commanded his Diſciples to celebrate it in Memory of him. Who lives, *&c.*

The Preface and Canon, as before from p. 47. *to* p. 56.

COmmunicating and celebrating this moſt ſacred Day, in which our Lord *Jeſus Chriſt* was betrayed for us: and alſo honouring in the firſt Place the Memory of the glorious ever Virgin *Mary*, Mother of the ſame God and our Lord *Jeſus Chriſt:* as alſo of thy bleſſed Apoſtles and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xyſtus*, *Cornelius*, *Cyprian*, *Laurence*, *Chryſogonus*, *John* and *Paul*, *Coſmas* and *Damian*, and of all thy Saints: by whoſe Merits and Prayers, grant that we may in all Things be defended by the Help of thy Protection. Thro' the ſame *Chriſt* our Lord, Amen.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service,

Service, and of thy whole Family, which we make to thee in Memory of the Day in which our Lord *Jeſus Chriſt* commanded his Diſciples to celebrate the Myſteries of his Body and Blood: order alſo our Days in thy Peace: and command us to be preſerved from eternal Damnation, and to be numbered in the Flock of thy Elect. Thro' the ſame *Chriſt* our Lord. Amen.

WHICH Offering be pleaſed, O God, we beſeech thee, to render in all Things bleſſed, approved, ratified, reaſonable and acceptable: that it may be made to us the Body and Blood of thy moſt beloved Son our Lord *Jeſus Chriſt*.

WHO the Day before he ſuffered for the Salvation of us and all Men, that is, on this Day, took Bread, *&c.*

All the reſt to the Communion, as p. 50, *except that the Kiſs of Peace is not given, in Deteſtation of the treacherous Kiſs of* Judas.

On this Day the Prieſt conſecrates two Hoſts, reſerving one for the next Day, when there is no Conſecration. Before he waſhes his Fingers, he puts the reſerved Hoſt into another Chalice, which is placed in the Middle of the Altar and covered with the Pall, Patten and Veil. Then the Maſs is finiſhed.

The Communion. Our Lord *Jeſus*, after he had ſupped with his Diſciples, waſhed their Feet, and ſaid to them: Do ye know what I your Lord and Maſter have done to you? I have given you an Example, that ye may do the ſame.

The

The Poſt-communion.

WE beſeech thee, O Lord our God, that being nouriſhed with this life-giving Food, we may receive by thy Grace in immortal Glory, what we celebrate in this mortal Life. Thro' our Lord.

V. The Lord be with you.

R. And with thy Spirit.

V. Depart, Maſs is done.

R. Thanks be to God.

All the reſt to the End, as before, p. 57.

On this Day a proper Place is prepared in ſome Chapel or Altar of the Church, and decently adorned with Hangings and Lights, where the Chalice with the reſerved Hoſt is to be kept until the next Day. At the End of the Maſs, the Prieſt carries the B. Sacrament in ſolemn Proceſſion to the ſaid Place, being accompanied with Lights and Cenſers ſuming all the Way. Being come to the Place, the B. Sacrament is placed on the Altar, fumed thrice with Incenſe, and placed in a Tabernacle. During the Proceſſion the following Hymn is ſung.

SING, O my Tongue, the myſtic Rite,
Contrived by Wiſdom infinite,
Containing in the Shape of Food,
The glorious Fleſh and precious Blood,
Shed by the Fruit of nobleſt Womb,
The Gentiles King to ſtop our Doom.
For Man he came, was born of Man;
From a chaſte Maid his Life began;

On

On Earth he lived and preached, to ſow
The Seeds of heavenly Truth below ;
And then with laſting Love to cloſe
His Life, this wondrous Way he choſe.
That Ev'ning, when that Supper paſt,
Which with his Brethren was his laſt,
The *Paſchal* Victim having eat,
And clos'd the Law with legal Meat,
He with his Hands for Food beſtows
Himſelf to Twelve his Wiſdom choſe.
The Word made Fleſh, by Words he ſaid,
Turns into Fleſh ſubſtantial Bread ;
Wine too he makes his Blood divine,
Tho' Senſe cry out : 'Tis Bread and Wine:
But Hearts ſincere are here ſecur'd
By Faith in Words of Truth aſſur'd.
To this myſterious Table now
Let Knees and Heart and Senſes bow :
Let ancient Rites reſign their Place
To nobler Elements of Grace :
What our weak Senſes can't deſcry,
Let ſtronger Faith the Want ſupply.
To th' undivided Three in One,
To God the Father and the Son,
Salvation, Honour, Jubilee,
Praiſe, Glory, Benediction be ;
To th' Holy Ghoſt, whoſe equal Rays
From both proceed, be equal Praiſe. Amen.

After the Proceſſion Veſpers are ſaid in the Choir as follows :

The VESPERS.

Ant. I will drink the Cup of Salvation, and call upon the Name of the Lord.

Pſalm

Pſalm 115.

I Believed, for which Cauſe I ſpoke: but I was humbled exceedingly.

I ſaid in my Exceſs: Every Man is a Liar.

What ſhall I render to the Lord for all the Things which he has rendered to me?

I will drink the Cup of Salvation, and call upon the Name of the Lord.

I will perform my Vows to the Lord before all his People: precious in the Sight of the Lord is the Death of his Saints.

O Lord, becauſe I am thy Servant: I am thy Servant and the Son of thy Handmaid.

Thou haſt broken my Bonds: I will ſacrifice to thee a Victim of Praiſe, and invoke the Name of the Lord.

I will perform my Vows to the Lord in the Sight of all his People: in the Courts of the Lord's Houſe, in the middle of thee, O *Jeruſalem.*

Ant. I will drink the Cup of Salvation, and call upon the Name of the Lord.

Ant. I was peaceable with thoſe that hated Peace: whilſt I ſpoke to them, they attacked me without Cauſe.

Pſalm 119.

WHEN I was in Tribulation, I cried to the Lord: and he heard me.

O Lord, deliver my Soul from unjuſt Lips, and from a deceitful Tongue.

What ſhall be given thee, or what ſhall be done to thee for thy deceitful Tongue?

Sharp Arrows of the Mighty, with Coal burning to Deſolation.

Woe to me, that my dwelling here laſts ſo long: I have dwelt with the Inhabitants of *Cedar*: my Soul has been a long Inhabitant.

I was peaceable with thoſe that hated Peace: when I ſpoke to them they attacked me without Cauſe.

Ant. I was peaceable with thoſe that hated Peace: whilſt I ſpoke to them, they attacked me without Cauſe.

Ant. From unjuſt Men, deliver me, O Lord.

Pſalm 139.

DEliver me, O Lord, from the wicked Man: from the unjuſt Man deliver me.

They that contrived Iniquity in their Heart made War againſt me all the Day.

They ſharpened their Tongues like that of a Serpent: the Venom of Aſps is under their Lips.

Keep me, O Lord, out of the Sinner's Hands: and from unjuſt Men deliver me.

Who have deſigned to ſupplant my Steps: the Proud have laid a hidden Snare for me:

And have ſtretched out Ropes for a Snare: they have laid a ſtumbling Block for me near the Way.

I ſaid to the Lord: Thou art my God: hear, O Lord, the Voice of my Prayer.

O Lord, O Lord, the Strength of my Salvation: thou haſt overſhadowed my Head in the Day of Battle.

Deliver me not, O Lord, to the Sinner againſt my Deſire: they have deſigned against

me, forſake me not, leſt perhaps they be exalted.

The Chief of their ſurrounding Snares, the Work of their Lips will overwhelm them.

Coals will fall upon them, thou wilt caſt them into the Fire: they will ſink under their Miſeries.

A Man full of Tongue ſhall not thrive upon the Earth: Evils ſhall fall upon the unjuſt Man at his Death.

I know that the Lord will judge the Cauſe of the needy Man, and revenge the Poor.

But the Juſt ſhall praiſe thy Name: and the Righteous ſhall dwell in thy Preſence.

Ant. From unjuſt Men deliver me, O Lord.

Ant. Keep me from the Snare, which they have laid for me, and from the Stumbling-blocks of thoſe that work Iniquity.

Pſalm 140.

O Lord, I have cried to thee, hear me: attend to my Voice when I ſhall cry to thee.

Let my Prayer, like Incenſe go ſtrait up to thy Preſence: let the holding up of my Hands be an Evening Sacrifice.

Set, O Lord, a Watch upon my Mouth, and a Door round about my Lips.

Let not my Heart incline to Words of Malice to make Excuſes for my Sins.

With Men that work Iniquity I will have no Part, nor in their choice Things.

The juſt Man will correct me and reprehend me with Mercy: but let not the Oil of the Sinner greaſe my Head.

For my Prayer is ſtill againſt the Things that pleaſe them: their Judges thrown againſt the Rock are ſwallowed up.

They ſhall hear my Words, becauſe they have prevailed: as Clods of Earth are broken upon the Ground.

Our Bones are ſcattered about near to Hell: becauſe my Eyes are on thee, O Lord, my Lord: I have hoped in thee, take not my Life away.

Keep me from the Snare which they have laid for me, and from the Stumbling-block of thoſe that work Iniquity.

Sinners ſhall fall into his Net: I am ſingularly preſerved until I paſs over it.

Ant. Keep me from the Snare which they have laid for me, and from the Stumbling-blocks of thoſe that work Iniquity.

Ant. I looked about on my Right-hand, and beheld, and there was none that knew me.

Pſalm 141.

WITH my Voice I have cried to the Lord: with my Voice I have prayed to the Lord.

I pour out my Prayer in his Sight, and I lay before him my Tribulation.

When my Spirit failed me, thou knoweſt my Steps.

They laid a hidden Snare for me in this Way which I walked in.

I looked about on my Right-hand, and beheld, and there was none that knew me.

Flight has failed me: and there is none to look after my Life.

I have

I have cried out to thee, O Lord: I have ſaid: Thou art my Hope, my Portion in the Land of the Living.

Attend to my Petition: for I am humbled exceedingly.

Deliver me from thoſe that perſecute me: becauſe they have overpowered me.

Bring forth my Soul out of Priſon, to praiſe thy Name: the Juſt expect till thou relieveſt me.

Ant. I looked about on my Right-hand, and beheld, and there was none that knew me.

Ant. As they were at Supper, *Jeſus* took Bread, and bleſſed it, and broke it, and gave it to his Diſciples.

The Canticle of the bleſſed Virgin Mary, *Luke* 1.

MY Soul magnifies the Lord:
And my Spirit has rejoiced in God my Saviour.

Becauſe he has regarded the Humility of his Hand-maid: for behold from henceforth all Generations ſhall call me Bleſſed.

Becauſe he that is mighty has done great Things for me: and his Name is holy.

And his Mercy is ſhewn from Generation to Generation to thoſe that fear him.

He has ſhewn Strength in his Arm: he has diſperſed the Proud in the Imagination of their Hearts.

He has depoſed the Mighty from their Seats, and has exalted the Humble.

The Hungry he has filled with good Things: and the Rich he has ſent away empty.

He has protected his Servant *Iſrael*, remembering his Mercy.

As he ſpoke to our Fathers, to *Abraham* and his Poſterity for ever.

Ant. As they were at Supper, *Jeſus* took Bread, and bleſſed it, and broke it, and gave it to his Diſciples.

V. Chriſt became obedient for us unto Death.

Our Father, *all in ſilence.*

Have Mercy, p. 126, and the Prayer *Look down*, as p. 135.

Then the Prieſt with his Miniſters uncloaths the Altars, ſaying the Antiphon They divided, *with the whole Pſalm* O God, my God, look on me, *which is the ſecond Pſalm of the* Matins *for* Good-Friday, *as* p. 155.

The WASHING *of the* FEET.

After the Uncloathing of the Altars, the Clergy at a convenient Hour meet to perform the Maundy. *The Prelate or Superior comes to the Place appointed in his Albe, Stole, and Cope of a Violet Colour, accompanied by the Deacon and Sub-deacon in white Veſtments. Then the Goſpel* Before the Feſtival of the Paſſover, p. 139, *is ſung by the Deacon, with the uſual Ceremony of Incenſe and Lights. After the Goſpel the Prelate puts off his Cope, and puts a Towel about him: and then on his Knees, and bare-headed he waſhes, wipes and kiſſes the Right Foot of thoſe that are choſen for the Ceremony; during which is ſung as follows:*

The

The ANTIPHON.

I Give you a new Commandment: that ye love one another, as I have loved you, ſays our Lord. *Pſalm.* Bleſſed are the Immaculate in the Way: who walk in the Law of the Lord.

And immediately is repeated the Ant. I give you a new Commandment. *And ſo the other Antiphons are repeated, that have Pſalms or Verſicles; and of each Pſalm only the firſt Verſe is ſaid.*

Ant. After our Lord was riſen from Supper, he put Water into a Baſon, and began to waſh the Feet of his Diſciples: to whom he gave that Example. *Pſalm.* Great is the Lord and exceedingly to be praiſed, in the City of our God, in his holy Mountain.

Ant. Our Lord *Jeſus*, after he had ſupped with his Diſciples, waſhed their Feet, and ſaid to them: Know ye what I your Lord and Maſter have done to you? I have given you an Example, that ye alſo may do the ſame. *Pſalm.* Thou haſt bleſſed, O Lord, thy Land: thou haſt delivered *Jacob* from Captivity.

Ant. Lord, doſt thou waſh my Feet? *Jeſus* anſwered and ſaid to him: If I ſhall not waſh thy Feet, thou ſhalt have no Part with me.

V. He came to *Simon Peter*, and *Peter* ſaid to him.

The Ant. *Lord, doſt thou waſh*, is repeated.

V. What I do, thou knoweſt not now: but thou ſhalt know it afterwards.

The Ant. *Lord, doſt thou waſh,* is repeated a third Time.

V. If I, your Lord and Maſter, have waſhed your Feet; how much more ought ye to waſh the Feet of one another?

Pſalm. Hear theſe Things, all ye Nations: hearken to them all ye that inhabit the World.

Ant. In this all ſhall know that ye are my Diſciples, if ye have a Love for one another. *V.* Said *Jeſus* to his Diſciples.

Ant. Let theſe three, Faith, Hope and Charity remain in you: but the greateſt of them is Charity. *V.* But now remain Faith, Hope and Charity, theſe three: but the greateſt of them is Charity.

Ant. Bleſſed be the holy Trinity and undivided Unity: we will praiſe him, becauſe he has ſhewn us his Mercy. *V.* Let us bleſs the Father and the Son, with the Holy Ghoſt. *Pſalm.* How lovely are thy Tabernacles, O Lord of Hoſts: my Soul deſires and longs after the Houſe of the Lord.

Ant. Where Charity and Love are, there is God. *V.* The Love of *Chriſt* has gathered us together. *V.* Let us rejoice in him and be glad. *V.* Let us fear and love the living God. *V.* And let us love one another with a ſincere Heart.

The Ant. *Where Charity,* is repeated.

V. When therefore we are aſſembled. *V.* Let us take heed we be not divided in Mind. *V.* Let malicious Quarrels and Contentions ceaſe. *V.* And let *Chriſt* our God dwell among us.

The Ant. *Where Charity,* is repeated.

V. Let

V. Let us alſo with the Bleſſed ſee. *V.* Thy Face in Glory, O *Chriſt* our God. *V.* There to poſſeſs an immenſe and happy Joy. *V.* For infinite Ages of Ages. Amen.

After the Feet are waſhed, the Superior waſhes his Hands, and wipes them, and putting on his Cope, he ſtands with his Head uncovered, and ſays,

Our Father, *in ſilence.*

V. And lead us not into Temptation.

R. But deliver us from Evil.

V. Thou haſt commanded, O Lord.

R. That thy Precepts be exactly obſerved.

V. Thou haſt waſhed the Feet of thy Diſciples.

R. Deſpiſe not the Works of thy Hands.

V. O Lord, hear my Prayer.

R. And let my Cry come to thee.

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

ACCEPT, O Lord, we beſeech thee, this Duty of our Service: and ſince thou didſt vouchſafe to waſh the Feet of thy Diſciples, deſpiſe not the Work of thy Hands, which thou haſt commanded us to imitate: that as here the outward Stains are waſhed away by us, and from us, ſo the inward Sins of us all may be blotted out by thee. Which be pleaſed to grant, who liveſt and reigneſt one God for ever and ever.

R. Amen.

GOOD-FRIDAY.

The MATINS.

The Firſt NOCTURN.

The ANTIPHON.

The Kings of the Earth ſtood up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

Pſalm 2.

WHY did the Gentiles rage, and the Nations meditate vain Things?

The Kings of the Earth ſtood up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

Let us break their Bonds aſunder: and let us throw off the Yoke from us.

He that dwells in the Heavens ſhall laugh at them: and the Lord ſhall ſcoff at them.

Then he ſhall ſpeak to them in his Wrath: and in his Fury he ſhall diſturb them.

But I am appointed by him King over *Sion* his holy Mountain, who publiſh his Command.

The Lord ſaid to me: thou art my Son, To-day I have begotten thee.

Aſk of me, and I will give thee the Gentiles for thy Inheritance; and the Bounds of the Earth for thy Poſſeſſion.

Thou ſhalt rule them with a Rod of Iron, and like a Potter's Veſſel thou ſhalt break them in Pieces.

I·N·R·I

And now ye Kings underſtand: be inſtructed, you who judge the Earth.

Serve the Lord with Fear: and rejoice in him with Trembling.

Embrace Diſcipline, leſt the Lord be angry, and ye periſh out of the juſt Way.

When his Wrath on a ſudden ſhall be incenſed, bleſſed are all that confide in him.

Ant. The Kings of the Earth ſtood up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

Ant. They divided my Garments amongſt them: and they caſt Lots for my Coat.

Pſalm 21.

O God, my God, look on me: Why haſt thou forſaken me? The Voice of my Sins keep Salvation far from me.

My God, I ſhall cry to thee in the Day, and thou wilt not hear: and in the Night, and it ſhall not be a Folly in me.

But thou dwelleſt in the holy Place, O Praiſe of *Iſrael*.

In thee our Fathers have hoped: they have hoped, and thou haſt delivered them.

They cried to thee and were ſaved: they hoped in thee and were not confounded.

But I am a Worm, and no Man: the Reproach of Men, and the Outcaſt of the People.

All that ſaw me, ſcorned me: They talked with their Lips, and ſhook their Head.

He hoped in the Lord, let him deliver him: let him ſave him, ſince he loves him.

Becauſe

Becauſe thou art he that brought me from the Womb: my Hope from the Breaſts of my Mother. I was caſt upon thee from her Womb:

From my Mother's Womb thou art my God: depart not from me:

For Tribulation is very nigh: For there is none to help me.

Many Calves have encompaſſed me: Fat Bulls have beſieged me.

They have opened their Mouths at me, like a devouring and roaring Lion.

I am poured out like Water: and all my Bones are disjointed.

My Heart is become like melting Wax in the middle of my Belly.

My Strength was dried up like a Potſherd, and my Tongue ſtuck to my Mouth: and thou haſt reduced me to the Duſt of Death.

For many Dogs have encompaſſed me: an Aſſembly of the Wicked has beſieged me.

They have pierced my Hands and my Feet: they have numbered all my Bones.

And they themſelves conſidered and viewed me: they divided my Garments amongſt them, and caſt Lots for my Coat.

But keep not, O Lord, thy Help far from me: look to my Defence.

Deliver, O God, my Soul from the Sword, and my only one from the Paw of the Dog.

Save me from the Mouth of the Lion, and my low Condition from the Horns of Unicorns.

I will

I will declare thy Name to my Brethren: in the middle of the Aſſembly I will praiſe thee.

Ye that fear the Lord, praiſe him: the whole Race of *Jacob*, glorify him.

Let all the Race of *Iſrael* fear him: becauſe he has not ſcorned nor deſpiſed the Prayer of the Poor:

Nor has he turned away his Face from me: and when I cried to him he heard me.

My Praiſes in the great Congregation ſhall be of thee: I will pay my Vows in the Sight of thoſe that fear him.

The Poor ſhall eat and be filled: and they ſhall praiſe the Lord that ſeek him: their Hearts ſhall live for ever and ever.

All the Bounds of the Earth ſhall remember, and be converted to the Lord.

And all the Families of the Gentiles ſhall adore in his Sight.

Becauſe Government belongs to the Lord: and he ſhall have Dominion over the Gentiles.

All the Rich of the Earth have eaten and adored: all that deſcend into the Earth ſhall fall down in his Sight.

And my Soul ſhall live to him: and my Poſterity ſhall ſerve him.

The Generation to come ſhall hear of the Lord: and the Heavens ſhall declare his Juſtice to the People that is to be born, whom the Lord has made.

Ant. They divided my Garments amongſt them: and they caſt Lots for my Coat.

Ant.

Ant. Unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

Pſalm 26.

THE Lord is my Light and my Salvation, whom ſhall I fear?

The Lord is the Protector of my Life: of whom ſhall I be afraid?

Whilſt the Wicked approach me, to eat my Fleſh.

My Enemies that afflict me, were themſelves weakened and fell down.

If Armies ſtand againſt me, my Heart ſhall not fear.

If they give me Battle, I will hope in it.

One Thing I have aſked of the Lord, this I will ſeek; that I may dwell in the Houſe of the Lord all the Days of my Life:

That I may ſee the Delight of the Lord, and viſit his Temple.

Becauſe he hid me in his Tabernacle: in the Day of Affliction he ſheltered me in the ſecret Part of his Tabernacle.

He exalted me on a Rock: and now has exalted my Head above my Enemies.

I went round and immolated in his Tabernacle a Victim of loud Praiſe: I will ſing and ſay a Pſalm to the Lord.

Hear, O Lord, my Voice, with which I cried to thee, have mercy on me, and hear me.

My Heart has ſpoken to thee, my Face has ſought thee: I will ſeek thy Face, O Lord.

Turn not away thy Face from me: avoid not thy Servant in thy Wrath.

Be

Be my Helper: forſake me not, nor deſpiſe me, O God, my Saviour.

For my Father and my Mother have forſaken me; but the Lord has taken me up.

Make a Law for me, O Lord, in thy Way: and direct me into the right Path becauſe of my Enemies.

Deliver me not to the Will of thoſe that afflict me; becauſe unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

I believe that I ſhall ſee the good Things of the Lord in the Land of the Living.

Expect the Lord, act manfully: and let thy Heart take Courage, and wait thou for the Lord.

Ant. Unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

V. They divided my Garments amongſt them.

R. And they caſt Lots for my Coat.

Our Father, *all in ſecret.*

Out of the Lamentation of Jeremy *the Prophet.*

Chap. 2.

The Firſt Leſſon. *Heth.*

THE Lord thought to deſtroy the Wall of the Daughter of *Sion*: he marked it out with his Line, and withdrew not his Hand from Deſtruction: and the Rampart mourned and the Wall was likewiſe deſtroyed.

Teth. Her Gates were thrown upon the Ground: he ruined and broke her Bars: Her King and her Princes among the Gentiles: there is no Law, and her Prophets have had no Viſions from the Lord.

Jod. The Ancients of the Daughter of *Sion*

Sion ſat on the Ground and were ſilent: they covered their Heads with Aſhes, they put on Hair-cloth: the Virgins of *Jeruſalem* hung down their Heads towards the Ground.

Caph. My Eyes failed me with weeping, my Bowels were diſordered, my Liver was poured out on the Earth, becauſe of the Deſtruction of the Daughter of my People, when the little One and the Suckling fainted in the Streets of the Town.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. All my Friends have forſaken me, and they that lay in Ambuſh for me prevailed: He whom I loved has betrayed me: * And they with terrible Looks ſtriking me with a cruel Wound, gave me Vinegar to drink. *V.* They caſt me out among the Wicked, and ſpared not my Life. * And they.

The Second Leſſon. *Lamed.*

THEY ſaid to their Mothers where is the Wheat and Wine? When they fainted like wounded Men in the Streets of the City: when they breathed out their Souls in the Boſoms of their Mothers.

Mem. To what ſhall I compare thee: Or to what ſhall I liken thee, O Daughter of *Jeruſalem?* To what ſhall I equal thee, and how ſhall I comfort thee, O Virgin Daughter of *Sion?* for thy Deſtruction, like the Sea, is great: who will heal thee?

Nun. Thy Prophets have ſeen falſe and fooliſh Things for thee, nor have they laid

open

open thy Iniquity to excite thee to Penance: but they have foretold of thee falſe Burthens and Baniſhments.

Samech. All that paſſed by have clapped their Hands at thee: they have hiſſed, and ſhaken their Heads at the Daughter of *Jeruſalem*, ſaying: Is this the City of perfect Beauty, the Joy of the whole Earth?

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. The Veil of the Temple was rent, * And all the Earth ſhook: The Thief from the Croſs cried out, ſaying: Remember me, O Lord, when thou ſhalt come into thy Kingdom. *V.* The Rocks were ſplit, and the Monuments opened, and many Bodies of the Saints that were dead, roſe out of them. * And all the Earth.

The Third Leſſon. *Aleph.*

Chap. 3.

I The Man that ſee my Poverty in the Rod of his Indignation.

Aleph. He drove and brought me into Darkneſs, and not into Light.

Aleph. Againſt me only he has turned, and turned again his Hand all the Day.

Beth. He has made my Skin and my Fleſh old, he has broken my Bones.

Beth. He has built round about me, and encompaſſed me with Gall and Labour.

Beth. He has placed me in dark Places, like thoſe that are dead for ever.

Ghimel. He has built againſt me on all Sides, that

that I might not get out: he has made my Fetters heavy.

Ghimel. Yes, he has rejected my Prayer, when I cried out and petitioned him.

Ghimel. He has ſhut up my Ways with ſquare Stones, he has dug up all my Paths.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. O my choſen Vineyard, it is I that have planted thee: * How art thou become ſo bitter, that thou ſhouldſt crucify me and diſmiſs *Barabbas? V.* I have hedged thee in, and picked the Stones out of thee, and have built a Tower. * How art thou. O my choſen, *&c. to the* V.

The Second NOCTURN.

Ant. They uſed Violence that ſought my Soul.

Pſalm 37.

O Lord, rebuke me not in thy Fury, nor chaſtiſe me in thy Wrath.

Becauſe thy Arrows are ſtuck faſt in me: and thou haſt made thy Hand heavy upon me.

There is no Health in my Fleſh at the Sight of thy Anger: there is no Peace in my Bones at the Sight of my Sins.

Becauſe my Iniquities are grown above my Head, and like a heavy Burthen are become heavy upon me.

My Scars are putrified and corrupted, becauſe of my Folly.

I am become miſerable, and crooked even to Extremity: I walked in Sorrow all the Day.

Becauſe

Becauſe my Loins are filled with Illuſions: and there is no Health in my Fleſh.

I am afflicted and exceedingly humbled: I roared from the Groaning of my Heart.

O Lord, all my Deſire is before thee: and my Sighing is not hidden from thee.

My Heart is troubled, my Strength has forſaken me: and the Light of my Eyes, even That is not with me.

My Friends and my Neighbours approached, and ſtood up againſt me.

And thoſe that were near me, went far from me: and they uſed Violence that ſought my Life.

And they that ſought my Hurt, ſpoke Falſhoods, and ſtudied Deceit all the Day.

But, I, like one deaf, did not hear: and was like one dumb, not opening his Mouth:

And I became, like a Man that does not hear, and has no Reply in his Mouth.

Becauſe, O Lord, I have hoped in thee; thou wilt hear me, O Lord, my God.

Becauſe I ſaid: Leſt my Enemies at any Time rejoice over me: and whilſt my Feet were ſliding, they ſpoke great Things againſt me.

For I am prepared for Scourges: and my Sorrow is always in my Sight.

For I will declare my Iniquity: and I will think of my Sin.

But my Enemies live, and are ſtrengthened againſt me: and they increaſe that hate me unjuſtly.

They

They that return Evil for Good, ſpoke ill of me: becauſe I followed Goodneſs.

Forſake me not, O Lord, my God: depart not from me.

Attend to my Help, O Lord, the God of my Salvation.

Ant. They uſed Violence that ſought my Soul.

Ant. Let them be confounded and aſhamed, that ſeek to take away my Soul.

Pſalm 39.

EXpecting, I expected the Lord, and he attended to me.

And he heard my Prayers: and brought me out of the Lake of Miſery, and out of the dirty Mire.

And he ſet my Feet on a Rock; and directed my Steps.

And he put into my Mouth a new Canticle, a Song to our God.

Many ſhall ſee and fear: and they ſhall hope in the Lord:

Bleſſed is the Man whoſe Hope is in the Name of the Lord: and that has not looked after Vanities and deceitful Follies.

Thou haſt done many wonderful Things, O Lord my God: and in thy Thoughts there is none that is like to thee.

I have declared and ſpoken of them: they are multiplied above Number.

Thou wouldſt not have a Sacrifice and an Offering: but thou haſt given me Ears.

Thou didſt not require an Holocauſt for Sin: then I ſaid: Behold, I come.

In

In the Head of the Book it is written of me, that I ſhould do thy Will: O my God, I was willing, and that thy Law ſhould be in the Middle of my Heart.

I have declared thy Juſtice in the great Aſſembly, behold I will not ſhut my Lips: O Lord, thou knoweſt it.

I have not hidden thy Juſtice within my Heart: I have ſpoken thy Truth and thy Salvation.

I have not hidden thy Mercy and thy Truth from the numerous Council.

And thou, O Lord, keep not thy Mercies far from me: thy Mercy and thy Truth have always protected me.

Becauſe Evils, that have no Number, have encompaſſed me: my Iniquities have overtaken me, and I was not able to ſee them.

They are increaſed above the Hairs of my Head: and my Heart has forſaken me.

Be pleaſed, O Lord, to deliver me: O Lord, look on me to help me.

Let them be confounded and aſhamed, that ſeek to take away my Soul.

Let them he turned back and aſhamed, that wiſh me Evil.

Let them forthwith receive their Confuſion, that mock me, ſaying: Well, well.

Let all that ſeek thee, rejoice and be glad in thee: and let thoſe that love thy Salvation ſay always: The Lord be magnified.

But I am a Beggar and Poor: the Lord is careful of me.

Thou

Thou art my Helper and my Protector: My God, make no Delay.

Ant. Let them be confounded and aſhamed, that ſeek to take away my Soul.

Ant. Strangers have riſen up againſt me, and the Powerful have ſought my Soul.

Pſalm 53.

O God, ſave me in thy Name; and judge me by thy Power.

O God, hear my Prayer: give Ear to the Words of my Mouth.

Becauſe Strangers have riſen up againſt me, and the Powerful have ſought my Soul: and they have not ſet God before their Eyes.

For behold, God helps me: and the Lord is the Protector of my Soul.

Turn upon my Enemies their Evil: and according to thy Truth deſtroy them.

I will willingly ſacrifice to thee, and will praiſe thy Name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all Tribulation: and my Eye has deſpiſed my Enemies.

Ant. Strangers have riſen up againſt me, and the Powerful have ſought my Soul.

Ant. Unjuſt Witneſſes have riſen up againſt me.

R. And Iniquity has belied itſelf.

Our Father, *all in ſilence.*

Out of the Treatiſe of St. Auguſtin, *Biſhop upon Pſalm* 63. *v.* 2.

The Fourth Leſſon.

THOU haſt protected me, O God, from the Aſſembly of the Wicked, from the

Multitude of thoſe that work Iniquity. Now let us behold our Head himſelf. Many Martyrs have ſuffered ſuch Torments, but nothing is ſo conſpicuous as the Head of Martyrs: there we ſee better what they endured. He was protected from the Multitude of the Wicked: that is, God protected himſelf, the Son and the Man aſſumed by the Son protected his own Fleſh. For he is the Son of Man, and the Son of God: the Son of God, becauſe of the Form of God; the Son of Man, becauſe of the Form of a Servant, having in his Power to lay down his Life, and take it up again. What could his Enemies do againſt him? They killed his Body, but they did not kill his Soul. Take notice then. It ſignified little for our Lord to exhort the Martyrs by Word, if he had not fortified them by his Example.

R. Ye came to take me like a Thief, with Swords and Clubs: * I was every Day among you, teaching in the Temple, and ye did not apprehend me: yet now ye ſcourge me and lead me to be crucified. *V.* And when they had laid Hands on *Jeſus*, and taken him, he ſaid to them: * I was every Day.

The fifth Leſſon.

YE know what was the Aſſembly of the wicked *Jews*, and what the Multitude of thoſe that work Iniquity. But what was that Iniquity? It was that they intended to kill our Lord *Jeſus Chriſt. I have done*, ſaith he, *ſo many good Works among you, for which*

of

of them will ye kill me? He bore with all their Weakneſſes, he cured all their Sick, he preached the Kingdom of Heaven, he concealed not their Crimes, that they might rather hate them, than the Phyſician that healed them. Yet ſuch was their Ingratitude for all theſe Cures, that like Men raving in a high Fever, they raged againſt the Phyſician that came to cure them, and formed a Deſign of deſtroying him: as if they had a Mind to try whether he was a real Man, that could die, or ſomething above Men, and would not die. We find their Words in the *Wiſdom of* Solomon, *Let us condemn him*, ſay they, *to a moſt ſhameful Death. Let us examine him: for Regard will be had to his Words. If he is truly the Son of God, let him deliver him.*

R. Darkneſs covered the Earth, whilſt the *Jews* crucified *Jeſus:* and about the ninth Hour *Jeſus* cried out with a loud Voice. My God, why haſt thou forſaken me: * And bowing down his Head, he gave up the Ghoſt. *V. Jeſus* crying out with a loud Voice, ſaid, Father into thy Hands I commend my Spirit. * And bowing down.

The Sixth Leſſon.

THEY ſharpened their Tongue like a Sword. Let not the *Jews* ſay: We did not kill *Chriſt:* under Pretence, that therefore they delivered him up to *Pilate* the Judge, that they might ſeem innocent of his Death: and that when *Pilate* had ſaid to them: *Put him to Death yourſelves*, they anſwered, *It is not lawful for us to put any Man to Death.*

Thus

Thus they pretended to throw the Injuſtice of their Crime upon the Judge that was a Man: but could they deceive a Judge that is God? What *Pilate* did, made him Partaker of their Crime: but in compariſon of them he was much more innocent. For he laboured what he could to get him out of their Hands; and for that reaſon ordered him to be ſcourged and ſhewn to them. This he did to our Lord, not by way of Perſecution, but to ſatisfy their Rage, that the Sight of him in that Condition might move them to Pity, and make them deſiſt from deſiring his Death. All this he did. But when they ſtill perſiſted, ye know that he waſhed his Hands, and ſaid, that he had no Hand in it, that he was innocent of his Death. And yet he put him to death. But if he was guilty for doing ſo againſt his Will: are they innocent that forced him to it? Not at all. He pronounced Sentence upon him, and commanded him to be crucified, and ſo might be ſaid to kill him: but ye alſo, O *Jews*, have killed him. How have ye killed him? with the Sword of your Tongues: for *ye ſharpened your Tongues*. And when gave ye the Stroke, but when ye cried out: *Crucify him, Crucify him!*

R. I delivered my beloved Soul into the Hands of the Wicked, and my Inheritance is become to me like a Lion in the Foreſt: my Adverſary gave out Words againſt me, ſaying: Come together, and make haſte to devour him: they placed me in a ſolitary Deſart, and

all the Earth mourned for me: * Because there was none that would know me and do me any Good. *V.* Men without Mercy roſe up againſt me, and they ſpared not my Life. * Becauſe I delivered, *&c. to the* V.

The Third NOCTURN.

Ant. From thoſe that riſe up againſt me, O Lord, deliver me; for they are in Poſſeſſion of my Soul.

Pſalm 58.

DEliver me from my Enemies, O my God: and from thoſe that riſe up againſt me deliver me.

Deliver me from thoſe that work Iniquity: and from Men of Blood ſave me.

For behold they are in Poſſeſſion of my Soul: the Strong have fallen violently upon me.

Neither is it for my Iniquity nor for my Sin, O Lord: I have run and directed *my Steps* without Iniquity.

Riſe up to meet me, and ſee: and thou, O Lord God of Power, God of *Iſrael*,

Come and viſit all Nations: have no Mercy on all that work Iniquity.

They will return in the Evening: and they will be as hungry as Dogs, and will go about the City.

Behold they will ſpeak with their Mouths, and a Sword is in their Lips: for, *ſay they*, who has heard us?

And thou, O Lord, wilt ſcorn them: thou wilt reduce all Nations to nothing.

I will

I will keep my Strength for thee, becauſe, O God, thou art my Protector: the Mercy of my God will go before me.

God will ſhew me what concerns my Enemies: kill them not, leſt my People forget.

Diſperſe them by thy Power: and pull them down, O Lord my Protector:

For the Sin of their Mouth, the Speech of their Lips: and let them be taken in their Pride.

As for Curſing and Lying they ſhall be talked of in their Deſtruction: in the Wrath that ſhall deſtroy them, and they ſhall be no more.

And they ſhall know that God will rule over *Jacob*, and the Ends of the Earth.

They will return in the Evening, and be as hungry as Dogs: and will go about the City.

They ſhall be diſperſed to find Meat: but if they are not filled, they will murmur alſo.

But I will ſing thy Strength: and in the Morning I will rejoice in thy Mercy.

Becauſe thou haſt been my Protector, and my refuge, in the Day of my Tribulation.

I will ſing to thee, my Helper, becauſe, O God, thou art my Protector, my God, my Mercy.

Ant. From thoſe that riſe up againſt me, O Lord, deliver me; for they are in Poſſeſſion of my Soul.

Ant. Thou haſt removed my Acquaintance

far from me: I was delivered up: and did not come out.

Pſalm 87.

O Lord, the God of my Salvation, I have cried out by Day and by Night before thee.

Let my Prayer enter into thy Preſence: incline thy Ear to my Petition:

Becauſe my Soul is oppreſſed with Evils: and my Life is come near to Hell.

I am reckoned among thoſe that are deſcending into the Lake: I am become like a Man without Help, free among the Dead.

Like the Wounded ſleeping in their Sepulhres, whom thou remembereſt no more: and they are caſt off from thy Hand.

They have laid me in the lower Lake, in dark Places, and in the Shadow of Death.

Thy Fury has been heavy upon me: and thou haſt brought all thy Waves over me.

Thou haſt removed my Acquaintance far from me: they have had me in Abomination.

I was delivered up, and I came not forth: my Eyes languiſhed for Want.

I cried unto thee, O Lord, all the Day: I ſtretched out my Hands to thee.

Wilt thou do Wonders to the Dead: or will Phyſicians raiſe to Life and praiſe thee?

Will any one declare thy mercy in the Sepulchre, and thy Truth in Perdition:

Will thy Wonders be known in Darkneſs: and thy Juſtice in the Land of Oblivion?

And I have cried to thee, O Lord: and in the Morning my Prayer ſhall prevent thee.

Why, O Lord, doſt thou reject my Prayer, turneſt away thy Face from me?

I am poor and in Labours from my Youth: and being exalted, I was humbled and diſturbed.

Thy Anger has been upon me: and thy Terrors have diſturbed me.

They have encompaſſed me, like Water all the Day: they have encompaſſed me all at once.

Thou haſt kept far from me my Friend and Neighbour: and my Acquaintance by reaſon of my miſery.

Ant. Thou haſt removed my Acquaintance far from me: I was delivered up, and did not come out.

Ant. They will conſpire againſt the Soul of the Juſt Man, and condemn innocent Blood.

Pſalm 93.

THE Lord is the God of Revenge; the God of Revenge has acted freely.

Be exalted, thou that judgeſt the Earth: render to the Proud their Reward.

How long, O Lord, ſhall Sinners; how long ſhall Sinners boaſt?

Shall they utter and ſpeak Iniquity? Shall all that commit Injuſtice ſpeak?

They have humbled thy People, O Lord: and have afflicted thy Inheritance.

They have killed the Widow and the Stranger: and they have ſlain Orphans.

And they have ſaid: The Lord will not ſee, nor the God of *Jacob* know it.

Underſtand, ye Fooliſh among the People: and ye Fools, be wiſe at laſt.

He that formed the Ear, will he not hear? or he that made the Eye, does he not ſee?

He that chaſtiſes Nations, he that teaches Man Knowledge, will he not rebuke?

The Lord knows the Thoughts of Men, that they are vain.

Bleſſed is the Man whom thou, O Lord, ſhalt inſtruct and teach out of thy Law.

That thou mayeſt give him Eaſe in the evil Days: until a Pit is dug for the Sinner?

For the Lord will not reject his People: and his Inheritance he will not forſake,

Until his Juſtice be turned into Judgment: and they that are near it are all that are right of Heart.

Who will riſe for me againſt the Wicked? or who will ſtand with me againſt thoſe that work Iniquity?

Unleſs the Lord had aſſiſted me: my Soul had almoſt dwelt in Hell.

If I ſaid: My Foot ſlips: thy Mercy, O Lord, did help me.

According to the Multitude of thy Sorrows in my Heart, thy Comforts have made my Soul joyful.

Does the Seat of Iniquity adhere to thee: who makeſt thy Precept laborious?

They

They will conſpire againſt the Life of the juſt Man: and condemn innocent Blood.

And the Lord became my Refuge: and my God the Support of my Hope.

And he will repay them their Iniquity: and he will deſtroy them in their Malice: the Lord our God will deſtroy them.

Ant. They will conſpire againſt the Soul of the juſt Man: and condemn innocent Blood.

℣. They have ſpoken againſt me with a deceitful Tongue.

℟. And with Words of Hatred they have encompaſſed me, and aſſaulted me without Cauſe.

Our Father, *all in ſilence.*

Out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *Chap.* 4 *and* 5.

The Seventh Leſſon.

LET us haſten to enter into that Reſt: that no Man may fall into the ſame Example of Incredulity. For the Word of God is lively, and effectual, and more piercing than any two-edged Sword: and reaching to the Diviſion of the Soul and the Spirit, of the Joints alſo and the Marrow, and the Diſcerner of the Thoughts and Intentions of the Heart. And there is no Creature inviſible in his Sight: but all Things are naked and open to his Eyes, of whom we are ſpeaking. Having therefore a great High-Prieſt, *Jeſus* the Son of God, who has entered the Heavens; let us hold faſt the Confeſſion of him. For we have not a High-Prieſt, that cannot have Compaſſion on our

Infirmities: but one tried in all Things by his Likeneſs to us, except Sin.

R. They delivered me into the Hands of the Impious, and caſt me out amongſt the Wicked, and ſpared not my Life: the Powerful gathered together againſt me: * And like Giants they ſtood againſt me. *V.* Strangers have riſen up againſt me, and the Mighty have ſought my Life. * And like Giants.

The Eighth Leſſon.

LET us go therefore with Confidence to the Throne of Grace: that we may obtain Mercy, and find Grace by ſeaſonable Aid. For every High-Prieſt taken from among Men, is appointed for Man in thoſe Things that belong to God, that he may offer Gifts and Sacrifices for Sins: who can have Compaſſion on thoſe that are ignorant and err: ſince he himſelf is alſo ſurrounded with Infirmity: and therefore he ought to offer for Sins as well for himſelf as for the People.

R. The wicked Man betrayed *Jeſus* to the Chief Prieſts and Senators of the People: * But *Peter* followed him afar off, to ſee what would be the End. *V.* And they led him to *Caiphas* the High-Prieſt, where the *Scribes* and *Phariſees* were met together. * But *Peter.*

The Ninth Leſſon.

NEither does any one take upon him the Honour, but he that is called by God, like

like *Aaron.* So *Chriſt* alſo did not glorify himſelf, that he might be made a High-Prieſt: but he that ſaid to him: *Thou art my Son, today I have begotten thee.* As he ſays alſo in another Place: *Thou art a Prieſt for ever, according to the Order of* Melchiſedech. Who in the Days of his Fleſh offering up with a ſtrong Cry and Tears his Prayers and Supplications to him that could ſave him from Death, was heard for his Reverence. And indeed though he was the Son of God, he learned Obedience from thoſe Things which he ſuffered: and being conſummated, he became to all that obey him the Cauſe of eternal Salvation, being called by God a High-Prieſt according to the Order of *Melchiſedech.*

R. My Eyes are darken'd by my Tears: For he is far from me that comforted me. See all People, * If there be Sorrow like to my Sorrow. *V.* O all ye that paſs by this Way, behold and ſee, * If there be. My Eyes, *&c. to the* V.

The LAUDS.

Ant. God ſpared not his own Son, but delivered him up for us all.

Pſalm 50.

HAVE mercy on me, *p.* 129.

Ant. God ſpared not his own Son, but deliver'd him up for us all.

Ant. My Spirit is in Anguiſh, my Heart is troubled within me.

Pſalm 142.

LORD, hear my Prayer: give Ear to my Petition according to thy Truth: hear me according to thy Juſtice.

And enter not into Judgment with thy Servant: for no Man living ſhall be juſtified in thy Sight.

Becauſe the Enemy has perſecuted my Soul: he has humbled my Life to the Earth.

He has placed me in dark Places like the Dead: and my Spirit is in Anguiſh, my Heart is troubled within me.

I was mindful of former Days, I meditated on all thy Works: on the Deeds of thy Hands I did meditate.

I ſtretched forth my Hands to thee: my Soul is before thee like Earth without Water.

Hear me quickly, O Lord: my Spirit hath failed me.

Turn not away thy Face from me: Leſt I ſhall be like to thoſe that deſcend into the Lake.

Let me hear of thy Mercy in the Morning: becauſe I hoped in thee.

Make known to me the Way in which I may walk: for to thee I have lifted up my Soul.

Deliver me from my Enemies, O Lord: to thee I have fled: teach me to do thy Will, for thou art my God.

Thy good Spirit will conduct me into the right Way: for thy Name ſake, O Lord, thou wilt give me Life according to thy Equity.

Thou

Thou wilt bring my Soul out of Tribulation: and in thy Mercy thou wilt deſtroy my Enemies.

And thou wilt deſtroy all that afflict my Soul: becauſe I am thy Servant.

Ant. My Spirit is in Anguiſh, my Heart is troubled within me.

Ant. One Thief ſaid to the other: We indeed receive what our Actions deſerve: but what has this Man done? Remember me, O Lord, when thou ſhalt come into thy Kingdom.

Pſalm 62.

O God, my God, *p.* 133.

Pſalm 66.

LET God have mercy, *p.* 134.

Ant. One Thief ſaid to the other: We indeed receive what our Actions deſerve: but what has this Man done? Remember me, O Lord, when thou ſhalt come into thy Kingdom.

Ant. When my Soul ſhall be in Trouble, O Lord, thou wilt be mindful of thy mercy.

The Canticle of Habakkuk, *Chap.* 3.

LORD, I heard what thou madeſt me hear, and I was afraid.

Lord, perfect thy Work in the Middle of Time.

In the Middle of Time thou wilt make it known: when thou art angry, thou wilt remember mercy.

God

God will come from the South, and the Holy One from Mount *Pharan.*

His Glory has covered the Heavens: and the Earth is full of his Praiſe.

His Brightneſs will be like the Light: Strength will be in his Hands:

There his Strength is hid: Death will go before his Face;

And the Devil will go out before his Feet. He ſtood, and meaſured the Earth.

He looked on the Gentiles and diſſolved them: and the Mountains of the World were broken in Pieces.

The Hills of the World were bowed down under the Steps of his Eternity.

For our Iniquity I ſaw the Tents of *Ethiopia:* the Skins of the Land of *Madian* ſhall be diſturbed.

Was thy Anger againſt the Rivers, O Lord? or was thy Fury againſt the Rivers, or was thy Indignation againſt the Sea?

Thou wilt mount thy Horſes: and whoſe Chariots are Salvation.

Thou wilt certainly take up thy Bow *to fulfil* the Oaths which thou haſt made to the Tribes:

Thou wilt cut the Rivers of the Earth: the Mountains ſaw thee and trembled: the Gulf of Waters paſſed away.

The Depth uttered its Voice: the Height lifted up its Hands.

The Sun and the Moon ſtood ſtill in their Orb,

Orb, at the Light of thy Arrows they ſhall go on by the Brightneſs of thy flaſhing Spear.

In thy Rage thou wilt tread down the Earth: and in thy Fury thou wilt aſtoniſh the Gentiles.

Thou didſt go forth for the Safety of thy People, for its Safety with thy *Chriſt*.

Thou didſt ſtrike the Chief out of the impious Man's Houſe: thou didſt lay open its Foundation even to the Neck.

Thou didſt curſe his Sceptre, the Head of his Warriors, thoſe that came like a Whirlwind to deſtroy me.

Their rejoicing was like his, that devours a poor Man privately.

Thou madeſt a Way in the Sea for thy Horſes, through the Mud of many Waters.

I heard, and my Bowels were diſturbed: my Lips trembled at thy Voice.

Let Rottenneſs enter my Bones and increaſe within me.

That I may reſt in the Day of Tribulation: that I may go up to our girded People.

For the Fig-tree ſhall not flouriſh: and there ſhall be no Bud on the Vines.

The Fruit of the Olive-tree ſhall fail: and the Fields ſhall not yield any Food.

The Cattle ſhall be cut off from the Fold and there ſhall be no Herd in the Stalls.

But I will rejoice in the Lord: and I will leap for joy in God my *Jeſus*.

The Lord God is my Strength: and he will make my Feet like thoſe of Harts.

And

And the Conquerer will lead me to my high Places ſinging Pſalms.

Ant. When my Soul ſhall be in Trouble, O Lord, thou wilt be mindful of thy Mercy.

Ant. Remember me, O Lord, when thou ſhalt come into thy Kingdom.

Pſalm 148.

PRaiſe the Lord from the Heavens, *p.* 136.

Pſalm 149

SING to the Lord, *p.* 137.

Pſalm 150.

PRaiſe the Lord in his Sanctuary, *p.* 138.

Ant. Remember me, O Lord, when thou ſhalt come into thy Kingdom.

V. He has placed me in an obſcure Place.

R. Like the Dead of the World.

Ant. They put over his Head the Cauſe of his Death, written thus: *Jeſus* of *Nazareth*, King of the *Jews*.

The Canticle of Zachary.

Luke 1.

BLeſſed be the Lord, *p.* 139.

Ant. They put over his Head the Cauſe of his Death, written thus: *Jeſus* of *Nazareth*, King of the *Jews*.

V. Chriſt became obedient for us unto Death: even the Death of the Croſs.

Then is ſaid Our Father; *with the reſt as* p. 140.

The

The MASS *for* GOOD-FRIDAY.

The Prieſt and his Miniſters in black Veſtments go to the Altar without Lights and Incenſe, and proſtrate themſelves before it while the Acolyths cover it with one Linen Cloth. Then the Prieſt with his Miniſters goes up to the Altar, and a Reader reads the following Prophecy.

Oſee 6.

THUS ſays the Lord: In their Tribulation they will riſe up early *to come* to me. Come, and let us return to the Lord: becauſe he has taken, and will heal us: he will ſtrike, and cure us. He will revive us after two Days: in the third Day he will raiſe us up, and we ſhall live in his Sight. We ſhall know, and follow on to know the Lord. His going forth is prepared like the Morning Light, and he will come to us as a timely and Evening-Shower to the Earth. What ſhall I do to thee, O *Ephraim?* What ſhall I do to thee, O *Judah?* Your Mercy is like a Morning-Cloud: and like the Dew going off in the Morning. Therefore I have hewed them by the Prophets, I have killed them by the Words of my Mouth: and thy Judgments ſhall go forth as the Light. For I deſired Mercy, and not Sacrifice; and the Knowledge of God more than Holocauſts.

The Tract. Lord, I heard what thou madeſt me hear, and I was afraid: I conſidered thy Works, and trembled. *V.* Thou wilt

wilt appear between two Animals: when thy Years ſhall be accompliſhed, thou wilt make thyſelf known: when the Time ſhall come, thou wilt be manifeſted. *V.* When my Soul ſhall be in Trouble, thou wilt remember thy Mercy, even in thy Wrath. *V.* God will come from *Libanus*, and the Holy One from the ſhady and dark Mountain. *V.* His Majeſty overſpread the Heavens: and the Earth is full of his Praiſe.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, from whom *Judas* received the Puniſhment of his Sin, and the Thief the Reward of his Confeſſion: grant us the Effect of thy Mercy; that as our Lord *Jeſus Chriſt* in his Paſſion beſtowed on each a different Recompence of his Merits; ſo having deſtroyed the old Man in us, he may give us the Grace of his Reſurrection. Who lives, *&c.*

The following Leſſon is ſung by the Sub-deacon.

Exod. 12.

IN thoſe Days: The Lord ſaid to *Moſes* and *Aaron* in the Land of *Egypt:* This Month ſhall be the Beginning of your Months: it ſhall be the firſt in the Months of the Year. Speak to the whole Aſſembly of the Children of *Iſrael*, and ſay to them: The tenth Day of this Month let every Man take a Lamb according to their Families and Houſes. But if the Number be leſs than may ſuffice to eat the

the Lamb, he ſhall take with him his Neighbour that is next to his Houſe, according to the Number of Souls that may ſuffice to eat the Lamb. And it ſhall be a Lamb without Spot, a Male of a Year old: according to which Rite ye ſhall alſo take a Kid. And ye ſhall keep him until the fourteenth Day of this Month: and the whole Multitude of the Children of *Iſrael* ſhall ſacrifice him in the Evening. And they ſhall take ſome of his Blood, and put it on both the Poſts and on the upper Door-poſts of the Houſes in which they ſhall eat him. And they ſhall eat the Fleſh that Night roaſted at the Fire, and unleavened Bread with wild Lettuces. Ye ſhall not eat any of it raw, nor boiled in Water, but only roaſted at the Fire: Ye ſhall eat up the Head with its Feet and Entrails. Neither ſhall any of it remain till Morning. If there ſhall be any Thing left, ye ſhall burn it in the Fire. And thus ye ſhall eat it: Ye ſhall gird your Reins, and have Shoes on your Feet, holding Staves in your Hands: and ye ſhall eat haſtily. For it is the *Phaſe*, (that is, the Paſſage) of the Lord.

The Tract. Reſcue me, O Lord, from the wicked Man: from the unjuſt Man deliver me. *V.* They that contrived Miſchief in their Hearts, made War againſt me all the Day. *V.* They ſharpened their Tongues like that of a Serpent: the Venom of Aſps is under their Lips. *V.* Keep me, O Lord, out of the Sinner's Hands: and from unjuſt Men deliver me.

me. *V.* Who have deſigned to ſupplant my Steps: the Proud have laid a hidden Snare for me. *V.* And they have ſtretched out Ropes for a Snare for my Feet: they have laid a Stumbling-block for me near the Way. *V.* I ſaid to the Lord: thou art my God: hear, O Lord, the Voice of my Prayer. *V.* O Lord, O Lord, the Strength of my Salvation, thou haſt overſhadowed my Head in the Day of Battle. *V.* Deliver me not to the Sinner againſt my Deſire: they have formed Deſigns againſt me: forſake me not, that they may never be exalted. *V.* The Chief of thoſe that are round me: the Works of their Lips will overwhelm them. *V.* But the Juſt ſhall praiſe thy Name: and the Righteous ſhall dwell in thy Preſence.

The Paſſion of our Lord Jeſus Chriſt *according to St.* John, *Chap.* 18.

AT that Time: *Jeſus* went out with his Diſciples beyond the Torrent *Cedron*, where there was a Garden, into which he and his Diſciples entered. And *Judas* alſo, that betrayed him, knew the Place, becauſe *Jeſus* had often gone thither with his Diſciples. *Judas* therefore having taken a Company of Soldiers and Officers from the Chief Prieſts and *Phariſees*, came thither with Lanthorns, Torches and Arms. Wherefore *Jeſus* knowing all Things that were to come concerning him, went up and ſaid to them: Whom ſeek ye? They anſwered him: *Jeſus* of *Nazareth*. *Jeſus* ſaid to them: I am

He.

He And *Judas*, that betrayed him, ſtood alſo with them. As therefore he ſaid to them, I am He, they went backward and fell to the Ground. He then aſked them again: Whom ſeek ye? And they ſaid: *Jeſus* of *Nazareth*. *Jeſus* anſwered: I have told you, that I am He. If then ye ſeek me, let theſe go away. That the Word he ſaid, might be fulfilled: I have not loſt any of thoſe thou haſt given me. Then *Simon Peter* having a Sword, drew it, and ſtruck the High-Prieſt's Servant, and cut off his right Ear. And the Name of the Servant was *Malchus*. But *Jeſus* ſaid to *Peter:* Put up thy Sword into the Scabbard. Muſt not I drink the Cup which my Father has given me? Then the Company of Soldiers and the Tribune, and the Officers of the *Jews*, apprehended *Jeſus*, and bound him; and they carried him to *Annas* firſt: for he was Father-in-law to *Caiphas*, that was the High-Prieſt of that Year. And *Caiphas* was he that had given that Counſel to the *Jews*, that it was expedient that one Man ſhould die for the People. And *Simon Peter* and another Diſciple followed *Jeſus*. And that Diſciple was known to the High-Prieſt, and he went in with *Jeſus* into the Court of the High-Prieſt. But *Peter* ſtood without at the Door. The other Diſciple therefore, that was known to the High-Prieſt, went out and ſpoke to the Portreſs and brought in *Peter*. Then the Maid that was Portreſs ſays to *Peter:* Art not thou alſo one of that Man's Diſciples? He

ſays,

ſays, I am not. And the Servants and the Officers ſtood at the Fire, becauſe it was cold, and warmed themſelves. And *Peter* alſo was ſtanding with them, and warming himſelf. And the High-Prieſt aſked *Jeſus* concerning his Diſciples, and concerning his Doctrine. *Jeſus* anſwered him: I have ſpoken publicly to the World: I have taught always in the Synagogue and in the Temple, where all the *Jews* meet together, and I have ſpoken nothing in private. Why doſt thou aſk me? Aſk thoſe that heard what I have ſpoken to them: behold theſe know what I have ſaid. But when he had ſaid theſe Things, one of the Officers that ſtood by, gave *Jeſus* a Blow, ſaying: Doſt thou anſwer the High-Prieſt ſo? *Jeſus* anſwered him: If I have ſpoken ill, give Teſtimony of the Evil: but if well, why doſt thou ſtrike me? And *Annas* ſent him bound to *Caiphas* the High-Prieſt. And *Simon Peter* was ſtanding and warming himſelf. They ſaid therefore to him: Art not thou alſo one of his Diſciples? He denied it and ſaid: I am not. One of the Servants of the High-Prieſt, a Kinſman of him whoſe Ear *Peter* had cut off, ſays to him: Did I not ſee thee in the Garden with him? *Peter* then denied it again: and preſently the Cock crew. They therefore bring *Jeſus* from *Caiphas* to the Preſident's Houſe. And it was Morning: and they went not into the Houſe that they might not be defiled, but might eat the Paſſover.

There-

Therefore *Pilate* went out to them without doors, and ſaid: What Accuſation do ye bring againſt this Man? They anſwered and ſaid to him: If he were not a Malefactor, we would not have delivered him up to thee. *Pilate* therefore ſaid to them: Take him yourſelves, and judge him according to your Law. The *Jews* therefore ſaid to him: It is not permitted us to put any Man to death. That the Word of *Jeſus* might be fulfilled which he ſaid ſignifying what Death he was to die. *Pilate* therefore went into the Houſe again, and he called *Jeſus*, and ſaid to him: Art thou the King of the *Jews?* *Jeſus* anſwered: Doſt thou ſay this of thyſelf, or have others told it thee of me? *Pilate* anſwered: Am I a *Jew?* Thy Nation and the Chief Prieſts have delivered thee up to me: What haſt thou done? *Jeſus* anſwered: My Kingdom is not of this World. If my Kingdom was of this World, my People would certainly fight, that I ſhould not be delivered up to the *Jews:* but now my Kingdom is not from hence. *Pilate* therefore ſaid to him: Art thou a King then? *Jeſus* anſwered: Thou ſayeſt that I am a King. For this was I born, and for this I came into the World, that I might give Teſtimony of the Truth: every one that belongs to the Truth hears my voice. *Pilate* ſays to him: What is Truth? And when he had ſaid this, he went out again to the *Jews*, and ſays to them: I find no Cauſe *of Condemnation* in him.

him. But you have a Cuſtom, that I ſhould releaſe one to you at the Paſſover. Will ye therefore have me to releaſe to you the King of the *Jews?* But they all cried out again, ſaying: Not him, but *Barabbas*. And *Barabbas* was a Thief. Then *Pilate* took *Jeſus* and ſcourged him. And the Soldiers wreathing a Crown of Thorns, put it on his Head: and they put about him a purple Garment. And they came to him and ſaid: Hail King of the *Jews:* and they gave him Blows. *Pilate* therefore went out again, and ſays to them, behold I bring him out to you, that ye may know, that I find in him no Cauſe *of Condemnation*. *Jeſus* therefore went out wearing the Crown of Thorns and the purple Garment. And he ſays to them: Behold the Man. When the Chief Prieſts and their Officers ſaw him, they cried out ſaying: Crucify him, crucify him. *Pilate* ſays to them: Take him yourſelves and crucify him: for I find in him no Cauſe *of Condemnation*. The *Jews* anſwered him: We have a Law, and according to the Law he ought to die, becauſe he has made himſelf the Son of God. When *Pilate* therefore had heard that Saying, he was more afraid. And he went again into his Houſe, and ſaid to *Jeſus:* From whence art thou? But *Jeſus* gave him no Anſwer. *Pilate* therefore ſays to him: Doſt thou not ſpeak to me? Doſt thou not know, that I have Power to crucify thee, and that I have Power to releaſe thee? *Jeſus* anſwered:

Thou

Thou wouldſt not have any Power againſt me, unleſs it were given thee from above. Therefore he that hath delivered me to thee, is guilty of a greater Sin. And from that Time *Pilate* ſought how to releaſe him. But the *Jews* cried out, ſaying: If thou releaſe this Man, thou art not a Friend to *Cæſar*. For every one that makes himſelf a King, ſpeaks againſt *Cæſar*. *Pilate* therefore, when he had heard theſe Words, brought out *Jeſus*, and he ſat in the Tribunal, in the Place that is called *Lithoſtrotos*, and in Hebrew *Gabbatha*. And it was the Preparation-day of the Paſſover, about the ſixth Hour, and he ſays to the *Jews:* Behold your King. But they cried out: Away with him, away with him, crucify him. *Pilate* ſays to them: Shall I crucify your King? The Chief Prieſts anſwered: We have no King but *Cæſar*. Then he delivered him to them to be crucified. And they took *Jeſus* and carried him out. And bearing his own Croſs he went out to that Place that is called the Place of *Calvary*, and in Hebrew *Golgotha:* where they crucified him, and with him two others, one on one Side, and one on the other, and *Jeſus* in the Middle. And *Pilate* wrote an Inſcription alſo: and he put it on the Croſs. And there was written: *Jeſus* of *Nazareth*, the King of the *Jews*. Many of the *Jews* therefore read this Inſcription: Becauſe the Place, where *Jeſus* was crucified, was nigh to the City. And it was written in Hebrew, Greek, and Latin:

Latin: The Chief Prieſts of the *Jews* ſaid therefore to *Pilate:* Write not, The King of the *Jews*, but that he ſaid, I am the King of the *Jews*. *Pilate* anſwered, What I have written, I have written. The Soldiers therefore, when they had crucified him, took his Garments, (and made four Parts of them, a Part for each Soldier) and his Coat. And the Coat was without Seam, woven from the Top throughout. They ſaid therefore to one another: Let us not cut it, but caſt Lots for it, whoſe it ſhall be. That the Scripture might be fulfilled, that ſays: They divided my Garments among themſelves: and caſt Lots for my Coat. And the Soldiers did theſe things: And there ſtood by the Croſs of *Jeſus* his Mother, and his Mother's Siſter *Mary* of *Cleophas*, and *Mary Magdalene*. When therefore *Jeſus* had ſeen his Mother, and the Diſciple, whom he loved, ſtanding there, he ſays to his Mother: Woman behold thy Son. Then he ſays to the Diſciple: Behold thy Mother. And from that Hour the Diſciple took her to his own Home. After this, *Jeſus* knowing that all things were accompliſhed: that the Scripture might be fulfilled, he ſaid: I thirſt. And a Veſſel ſtood there full of Vinegar. And they putting a Sponge full of Vinegar, about a Stick of Hyſſop, offered it to his Mouth. *Jeſus* therefore when he had taken the Vinegar, ſaid: It is conſummated. And bowing his Head, he gave up the Ghoſt.

Here

Here all kneel and pauſe a little, to meditate on the Redemption of Mankind.

THE *Jews* therefore (becauſe it was the Preparation Day) that the Bodies might not remain on the Croſs on the Sabbath (for that was the great Sabbath Day) deſired *Pilate* that their Legs might be broken, and they taken down. The Soldiers therefore came: and they broke the Legs of the Firſt, and of the Other that was crucified with him. But when they came to *Jeſus*, and ſaw that he was quite dead, they did not break his Legs: but one of the Soldiers with his Spear opened his Side, and immediately there came out Blood and Water. And he that ſaw it, gave Teſtimony of it: and his Teſtimony is true. And he knows that he ſays true: That ye alſo may believe. For theſe Things were done, that the Scripture might be fulfilled: Ye ſhall not break a Bone of him. And again, another *Place of the* Scripture ſays: They ſhall look on him, whom they have pierced.

Here Cleanſe my Heart *is ſaid as* p. 41; *but the Bleſſing is not aſked, nor are Lights uſed as in other Goſpels, and the Prieſt at the End kiſſes not the Book.*

AFTER theſe Things, *Joſeph* of *Arimathea* (becauſe he was a Diſciple of *Jeſus*, but in private for fear of the *Jews*) aſked *Pilate* that he might take away the Body of *Jeſus*. And *Pilate* permitted him. He came therefore, and took away the Body of *Jeſus*. And *Nicodemus* alſo came, he that at firſt

came to *Jeſus* in the Night, bringing a Mixture of Myrrh and Aloes, about a hundred Pounds. They took therefore the Body of *Jeſus*, and bound it in Linen with Perfumes, as the Manner is with the *Jews* to bury. And there was a Garden in the Place where he was crucified; and in the Garden a new Sepulchre, in which no Man yet had been laid. They therefore becauſe of the Preparation Day of the *Jews* laid *Jeſus* there, becauſe the Sepulchre was hard by.

Then the Prieſt at the Epiſtle-Corner ſays the following Prayers:

LET us pray, beloved Brethren, for the holy Church of God: that our God and Lord will be pleaſed to give it Peace, maintain it in Union, and preſerve it over the Earth; ſubjecting to it the Princes and Potentates of the World: and grant us, that live in Peace and Tranquillity, Grace to glorify God the Father Almighty.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, who by *Chriſt* has revealed thy Glory to all Nations: preſerve the Works of thy Mercy; that thy Church ſpread all over the World, may perſevere with a conſtant Faith in the Confeſſion of thy Name. Thro' the ſame Lord *Jeſus Chriſt*.

R. Amen.

LET

LET us pray alſo for our holy Father Pope *N.* that our Lord God, who elected him to the Order of the Epiſcopacy, will preſerve him in Health and Safety for the Good of his holy Church, to govern the holy People of God.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, by whoſe Judgment all Things are founded: mercifully regard our Prayers, and by thy Goodneſs preſerve our Biſhop choſen for us; that the Chriſtian People, that is governed by thy Authority, may increaſe the Merits of their Faith under ſo great a Prelate. Thro' our Lord *Jeſus Chriſt.*

R. Amen.

LET us pray alſo for all Biſhops, Prieſts, Deacons, Subdeacons, Acolytes, Exorciſts, Readers, Door-keepers, Confeſſors, Virgins, Widows; and for all the holy People of God.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, by whoſe Spirit the whole Body of the Church is ſanctified and governed: hear our Prayers for all Orders; that by the Aſſiſtance of thy Grace thou mayeſt be faithfully ſerved by all Degrees. Thro' our Lord.

R. Amen.

LET us pray alſo for our moſt Chriſtian King *N.* that our Lord and God will reduce to his Obedience all barbarous Nations for our perpetual Peace.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, in whoſe Hands are the Powers of all Men, and the Rights of all Kingdoms: graciouſly look upon the Kingdom of *Ireland*; that the Nations, that confide in their Fierceneſs, may be ſuppreſſed by the Power of thy Right-hand. Thro' our Lord.

R. Amen.

LET us pray alſo for our Catechumens: that our Lord God will open the Ears of their Hearts, and the Gate of his Mercy; that having received by the Laver of Regeneration the Remiſſion of all their Sins, they alſo may belong to our Lord *Jeſus Chriſt*.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, who always makeſt thy Church fruitful in new Children: increaſe the Faith and Underſtanding of our Catechumens; that being regenerated in the Waters of Baptiſm, they may be admitted into the Society of thy adopted Children. Thro' our Lord.

R. Amen.

LET

LET us pray, beloved Brethren, to God the Father Almighty, that he will purge the World of all Errors, cure Diſeaſes, drive away Famine, open Priſons, break Chains, grant a ſafe Return to Travellers, Health to the Sick, and a ſecure Haven to ſuch as are at Sea.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, the Comfort of the Afflicted, and the Strength of thoſe that labour: Let the Prayers of thoſe that call upon thee in any Trouble, be heard by thee; that all may with Joy find the Effects of thy Mercy in their Neceſſities. Thro' our Lord.

R. Amen.

LET us pray alſo for Heretics and Schiſmatics: that our Lord God will be pleaſed to deliver them from all their Errors: and recall them to our holy Mother the Catholic and Apoſtolic Church.

Let us pray.

Let us bend our Knees.

Riſe up.

ALmighty and everlaſting God, who ſaveſt all, and wilt have no Man periſh: look on the Souls that are ſeduced by the Deceit of the Devil; that the Hearts of thoſe that err, having depoſed all heretical Malice, may repent, and return to the Unity of thy Truth. Thro' our Lord.

R. Amen.

LET us pray alſo for the perfidious *Jews*: that our Lord God will withdraw the Veil from their Hearts: that they alſo may acknowledge our Lord *Jeſus Chriſt*.

ALmighty and everlaſting God, who denieſt not thy Mercy even to the perfidious *Jews*: hear our Prayers, which we pour forth for the Blindneſs of that People; that by acknowledging the Light of thy Truth, which is *Chriſt*, they may be brought out of their Darkneſs. Thro' the ſame Lord.

R. Amen.

LET us pray alſo for the Pagans: that Almighty God will take Iniquity out of their Hearts; that by quitting their Idols, they may be converted to the true and living God, and his only Son *Jeſus Chriſt*, our God and Lord.

Let us pray.
Let us bend our Knees.
Riſe up.

ALmighty and everlaſting God, who ſeekeſt not the Death, but the Life of Sinners; mercifully hear our Prayers, and deliver them from the Worſhip of Idols: and for the Praiſe and Glory of thy Name, admit them into thy holy Church. Thro' our Lord.

R. Amen.

After the Prayers the Prieſt puts off his Veſtment, and taking from the Altar the Croſs covered with a Veil, he goes to the Corner of the

the Epiſtle, where he uncovers the Top of it, and ſhews it to the People, ſinging the Antiphon:

Behold the Wood of the Croſs.

Then the Deacon and Sub-deacon join with him in ſinging the reſt:

On which the Salvation of the World was hanged.

And the Choir proſtrate on the Ground anſwers:

Come let us adore.

From thence the Prieſt proceeds to the Side of the Epiſtle, where he uncovers the right Arm of the Croſs, ſinging a ſecond Time, Behold the Wood, *as before. Laſtly he goes to the Middle of the Altar, and uncovers the whole Croſs, ſinging a third Time,* Behold the Wood, *as before. After which he carries it to a Place prepared before the Altar, where he adores firſt himſelf, and then the Clergy and Laity, two and two, all kneeling thrice on both Knees, and kiſſing the Feet of the Crucifix.*

During the Adoration, two Chanters in the Middle of the Choir ſing the following Verſes:

MY People, what have I done to thee? or in what have I grieved thee? Anſwer me.

V. Becauſe I brought thee out of the Land of *Egypt:* thou haſt prepared a Croſs for thy Saviour.

One ſide of the Choir ſings:

Holy God.

The

The other Side anſwers:

Holy God.

The firſt Side:

Holy and ſtrong God.

The ſecond Side:

Holy and ſtrong God.

The firſt Side:

Holy and immortal God, have Mercy on us.

The ſecond Side:

Holy and immortal God, have Mercy on us.

After this, two of the ſecond Side ſing:

V. Becauſe I led thee thro' the Deſart forty Years; and fed thee with *Manna*, and brought thee into an excellent Land; thou haſt prepared a Croſs for thy Saviour.

Then Holy God *is repeated as before, and two of the firſt Side ſing:*

V. What more ſhould I do for thee, which I have not done? I planted thee, a moſt beautiful Vine: and thou haſt proved exceeding bitter to me: for in my Thirſt thou gaveſt me Vinegar to drink: and with a Spear thou haſt pierced the Side of thy Saviour.

Holy God *is repeated, as before.*

The following Reproaches are ſung alternatively by two Chanters on each Side of the Choir, both Sides repeating *V.* My People, *p.* 199. *after each Verſe.*

Two of the ſecond Side:

V. For thy Sake I have ſcourged *Egypt* with

with her Firſt born: and thou haſt delivered me to be ſcourged.

Both Sides repeat My People.

Two of the firſt Side:

V. I brought thee out of *Egypt*, having drowned *Pharaoh* in the Red Sea: and thou haſt delivered me over to the Chief Prieſts.

Both Sides repeat My People.

Two of the ſecond Side:

V. I opened the Sea before thee: and thou with a Spear haſt opened my Side.

Both Sides repeat My People.

Two of the firſt Side:

V. I went before thee in a Pillar of the Cloud: and thou haſt brought me to the Palace of *Pilate*.

Both Sides repeat My People.

Two of the ſecond Side:

V. I fed thee with *Manna* in the Deſart: and thou haſt beaten me with Buffets and Scourges.

Both Sides repeat My People.

Two of the firſt Side:

V. I gave thee the wholeſome Water to drink out of the Rock: and thou haſt given me Gall and Vinegar.

Both Sides repeat My People.

Two of the ſecond Side:

V. For thy Sake I ſtruck the Kings of the *Canaanites*: and thou haſt ſtruck my Head with a Reed.

Both Sides repeat My People.

Two of the firſt Side:

V. I gave thee a Royal Sceptre: and thou haſt given me a Crown of Thorns.

Both Sides repeat My People.

Two of the ſecond Side:

V. I have exalted thee with great Strength: and thou haſt hanged me on the Gibbet of the Croſs.

Both Sides repeat My People, *and then ſing the following Antiphon:*

WE adore thy Croſs, O Lord, and we praiſe and glorify thy holy Reſurrection: for by the Wood of the Croſs the whole World is filled with Joy. *The Pſalm.* Let God have Mercy on us and bleſs us: let his Countenance enlighten us, and let him have Mercy on us. *Then is repeated,* We adore.

After this is ſung V. O faithful Croſs! *with the Hymn* Sing, O my Tongue, devoutly ſing, *and after each Verſe is repeated* O faithful Croſs! *or* Sweet Wood. *In the following Manner:*

O Faithful Croſs! O nobleſt Tree!
In all our Woods there's none like thee:
No earthly Groves, no ſhady Bow'rs
Produce ſuch Leaves, ſuch Fruit, ſuch Flow'rs.
Sweet are the Nails and ſweet the Wood,
That bears a Weight ſo ſweet and good.

The Hymn.

SING, O my Tongue, devoutly ſing,
The glorious Laurels of our King;
Sing the triumphant Victory
Gain'd on a Croſs erected high;

Where

And dying conquers Hell and Death.
O faithful Croſs! *is repeated as far as* The ſweet
Wood.

With Pity our Creator ſaw
His noble Work tranſgreſs his Law;
When our firſt Parents raſhly eat
The fatal Tree's forbidden Meat:
He then reſolv'd the Croſs's Wood
Should make that Wood's ſad Damage good.
The ſweet Wood *is repeated.*
By this wiſe Method God deſign'd,
From Sin and Death to ſave Mankind;
Superior Art with Love combines,
And Arts of *Satan* countermines;
And where the Traitor gave the Wound,
There healing Remedies are found.
O faithful Croſs! *is repeated.*
When the full Time decreed above
Was come to ſhew this Work of Love;
Th' eternal Father ſends his Son,
The World's Creator, from the Throne;
Who on our Earth, this Vale of Tears,
Cloath'd with a Virgin's Fleſh appears.
The ſweet Wood *is repeated.*
Thus God made Man an Infant lies,
And in the Manger, weeping, cries:
His ſacred Limbs by *Mary* bound
The pooreſt tatter'd Rags ſurround:
And God incarnate's Feet and Hands
Are cloſely tied with ſwathing Bands.
O faithful Croſs! *is repeated.*
Full thirty Years were freely ſpent
In this our mortal Baniſhment: And

And then the Son of Man decreed
For the loſt Sons of Men to bleed;
And on the Croſs a Victim laid
The ſolemn Expiation made.
The ſweet Wood *is repeated.*
Gall was his Drink; his Fleſh they tear
With Thorns and Nails; a cruel Spear
Pierces his Sides from whence a Flood
Streams forth of Water mix'd with Blood:
With what a Tide are waſh'd again
The ſinful Earth, the Stars and Main?
O faithful Croſs! *is repeated.*
Bend, tow'ring Tree, thy Branches bend,
Thy native Stubbornneſs ſuſpend:
Let not ſtiff Nature uſe its Force,
To weaker Sap have now Recourſe:
With ſofteſt Arms receive thy Load,
And gently bear our dying God.
The ſweet Wood *is repeated.*
On thee alone the Lamb was ſlain,
That reconcil'd the World again:
And when on raging Seas was toſs'd
The Shipwrecked World and Mankind loſt,
Beſprinkled with his ſacred Gore,
Thou ſafely brought'ſt them to the Shore.
O faithful Croſs! *is repeated.*
All Glory to the ſacred Three,
One undivided Deity;
To Father, Holy Ghoſt, and Son,
Be equal Praiſe and Homage done:
Let the whole Univerſe proclaim
Of One and Three the glorious Name. Amen.

The

The ſweet Wood *is repeated.*

When the Adoration of the Croſs is almoſt finiſhed, the Candles upon the Altar are lighted, and after the Adoration, the Croſs is placed again upon the Altar. Then the Prieſt with his Miniſters and Clergy goes in Proceſſion to the Place where the B. Sacrament was put the Day before: from whence he brings it back in the ſame Order it was carried thither. During the Proceſſion is ſung the Hymn, Behold the Royal Enſigns, *as* p. 63.

The Prieſt being come back to the Altar, places the Holy Sacrament on it, fumes it with Incenſe on his Knees, and lays the ſacred Hoſt on the Corporal. Then Wine and Water is put into the Chalice, which is ſet on the Altar, and Incenſe is put into the Cenſer; with which the Prieſt fumes the ſacred Hoſt and the Offering of Wine and Water, ſaying:

LET this Incenſe, bleſſed by thee, aſcend to thee, O Lord, and let thy Mercy deſcend to us.

Then he fumes the Altar, ſaying:

LET my Prayer, O Lord, like Incenſe, aſcend in thy Sight: let the lifting up of my Hands be an Evening Sacrifice. Set, O Lord, a Guard on my Mouth, and a Door on my Lips: that my Heart may not incline to Words of Malice to make Excuſes for my Sins.

When he gives the Cenſer to the Deacon he ſays:

MAY our Lord kindle in us the Fire of his Love, and the Flame of his eternal Charity. Amen.

After

After this, he goes down from the Altar on the Epiſtle-ſide, and there waſhes his Hands. Then returning to the Middle of the Altar, he ſays, bowing down:

ACCEPT us, O Lord, in the Spirit of Humility, and with a contrite Heart: and may our Sacrifice be ſo performed this Day in thy Sight, as to pleaſe thee, O Lord God.

Then he turns to the People, and ſays:

BRethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.

And he turns back the ſame Way, and ſays:

Let us pray.

INſtructed by thy wholeſome Precepts, and following thy divine Inſtitution, we preſume to ſay:

OUR Father, who art in Heaven: hallowed be thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Treſpaſſes, as we forgive them who treſpaſs againſt us. And lead us not into Temptation.

R. But deliver us from Evil.

The Prieſt ſays to himſelf Amen, *and then aloud:*

DEliver us, O Lord, we beſeech thee, from all Evils, paſt, preſent, and to come: and by the Interceſſion of the bleſſed and ever glorious Virgin *Mary*, Mother of God, with thy bleſſed Apoſtles *Peter* and *Paul* and *Andrew*, and all the Saints, mercifully grant

grant us Peace in our Days: that by the Aſſiſtance of thy Mercy we may be always free from Sin, and ſecure from all Diſturbance. Thro' the ſame Lord *Jeſus Chriſt* thy Son: who lives and reigns with thee and the Holy Ghoſt, one God, for ever and ever. *R.* Amen.

After this Prayer, having adored on his Knees, he puts the Paten under the ſacred Hoſt, which he with his Right-hand elevates, that it may be ſeen by the People: and immediately divides it into three Parts, putting the laſt into the Chalice. Then he ſays the following Prayer:

LET not the Receiving of thy Body, O Lord *Jeſus Chriſt*, which I unworthy preſume to take, turn to my Judgment and Condemnation: but thro' thy Mercy let it be an effectual Security and Cure of my Soul and Body. Who with God the Father and the Holy Ghoſt liveſt and reigneſt one God, World without End. Amen.

Then he kneels and takes the Paten with the Body of Chriſt, and ſays with the greateſt Humility and Reverence:

I will take the heavenly Bread, and will call on the Name of our Lord.

He ſtrikes his Breaſt, and ſays thrice;

Lord, I am not worthy thou ſhouldſt enter under my Roof: but ſay only the Word, and my Soul ſhall be healed.

After which he ſigns himſelf with the Bleſſed Sacrament, ſaying:

THE Body of our Lord *Jeſus Chriſt* preſerve my Soul to Life everlaſting. Amen.

Then

Then he reverently receives the Body, and immediately after the Particle of the ſacred Hoſt with the Wine in the Chalice, and having, as uſual, waſhed his Fingers and taken the Purification, bowing in the Middle of the Altar with his Hands joined, he ſays:

GRant, O Lord, that what we have taken with our Mouth, we may receive with a pure Heart: and that of a temporal Gift, it may become to us an eternal Remedy.

After this the Prieſt having made a Reverence to the Altar, departs; and Veſpers are ſaid in the Choir, as the Day before, p. 144, *to the Antiphon at* My Soul magnifies.

Ant. When he had taken the Vinegar, he ſaid: It is conſummated; and bowing down his Head, he expired.

MY Soul magnifies, *p.* 149.

Ant. When he had taken the Vinegar, he ſaid: It is conſummated; and bowing down his Head, he expired.

V. Chriſt became obedient for us to Death, even the Death of the Croſs.

Our Father, *with the reſt as before, p.* 136.

HOLY-SATURDAY.

The MATINS.

The Firſt NOCTURN.

The ANTIPHON.

In Peace I will both ſleep and reſt

Pſalm

Pſalm 4.

THE God of my Juſtice heard me, when I called upon him: in my Tribulation thou haſt enlarged me.

Have Mercy on me, and hear my Prayer.

Ye Sons of Men how long will your Hearts be heavy? why do ye love Vanity and ſeek Lying?

And know ye that the Lord has made his Holy One marvellous: the Lord will hear me, when I ſhall cry to him.

Be ye angry and ſin not: be ſorry in your Chambers for what ye ſay in your Hearts.

Offer a Sacrifice of Juſtice, and hope in the Lord. Many ſay: Who ſhews us good Things?

The Light of thy Countenance is ſtamped on us, O Lord: thou haſt given Gladneſs to my Heart.

By the Fruit of their Wheat, Wine and Oil; they are multiplied.

In Peace I will both ſleep and reſt;

Becauſe thou, O Lord, haſt ſingularly ſettled me in Hope.

Ant. In Peace I will both ſleep and reſt.

Ant. He ſhall dwell in thy Tabernacle, he ſhall reſt on thy holy Mountain.

Pſalm 14.

LORD, who ſhall dwell in thy Tabernacle? or who ſhall reſt on thy holy Mountain?

He that walks without Spot, and does Juſtice:

He

He that ſpeaks Truth from his Heart, that has not uſed Deceit in his Tongue:

Nor has done Harm to his Neighbour, nor hearkened to Reproach againſt his Neighbours.

The Wicked Man in his Sight is brought to Nothing: but he glorifies thoſe that fear the Lord:

He that ſwears to his Neighbour and deceives not: that has not put out his Money to Uſury, nor taken Preſents againſt the innocent Man.

He that does theſe Things ſhall never be moved.

Ant. He ſhall dwell in thy Tabernacle, he ſhall reſt on thy holy Mountain.

Ant. My Fleſh ſhall reſt in Hope.

Pſalm 15.

PReſerve me, O Lord, becauſe I have hoped in thee. I have ſaid to the Lord: Thou art my God; for thou needeſt not my Goods.

To the Saints that are in his Land, he hath made all my good Will towards them wonderful.

Their Infirmities were multiplied: afterwards they ran with Speed.

I will not aſſemble their Meetings of Blood: nor will I remember their Names to ſpeak them with my Lips.

The Lord is the Portion of my Inheritance and my Cup: it is thou that wilt reſtore my Inheritance to me.

The

The Lines have meaſured out for me excellent Places: for I have an excellent Inheritance.

I will bleſs the Lord, that has given me Underſtanding: moreover until Night my Reins have reproved me.

I had the Lord always in my Sight: becauſe he is at my Right-hand that I may not be moved.

For this Reaſon my Heart has been glad, and my Tongue has rejoiced: moreover my Fleſh ſhall reſt in Hope.

Becauſe thou wilt not leave my Soul in Hell: nor wilt thou let thy Holy One ſee Corruption.

Thou haſt made the Ways of Life known to me, thou wilt fill me with Joy in beholding thy Countenance: Delights are on thy Right hand for ever.

Ant. My Fleſh ſhall reſt in Hope.

V. In Peace I will.

R. Both ſleep and reſt.

Our Father, *in ſecret.*

The firſt Leſſon.

Out of the Lamentation of the Prophet Jeremy, Chap. 3. *Heth.*

IT is the Mercy of the Lord that we are not deſtroyed: that his Commiſeration has not failed.

Heth. They are new in the Morning, great is thy Fidelity.

Heth. The Lord is my Portion, ſaid my Soul: therefore I will expect him.

Teth.

Teth. The Lord is good to thoſe that hope in him, to the Soul that ſeeks him.

Teth. It is good to wait with Silence for the Salvation of God.

Teth. It is good for a Man when he has borne the Yoke from his Youth.

Jod. He ſhall ſit ſolitary and be ſilent: becauſe he has lifted him above himſelf.

Jod. He ſhall put his Mouth in the Duſt, if perhaps there be any Hope.

Jod. He ſhall hold out his Cheek to him that ſtrikes him, he ſhall be ſatiated with Outrages.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. He was led like a Sheep to the Slaughter, and all the Time of his ill Uſage he opened not his Mouth: he was condemned to Death, * That he might give Life to his People. *V.* He delivered up himſelf to Death, and was reckoned among the Wicked. * That he might.

The ſecond Leſſon. *Aleph.*

Chap. 4.

HOW is the Gold darkened, the beſt Colour changed, the Stones of the Sanctuary thrown about at the Head of all the Streets?

Beth. The noble Children of *Sion,* and they that were cloathed with the beſt Gold, how are they eſteemed as earthen Ware, the Work of the Potter's Hands?

Ghimel. Yea even the *Lamias* have opened their Teats, they have given ſuck to their Whelps:

Whelps: the Daughter of my People is cruel, like the Oſtrich in the Deſart.

Daleth. The Tongue of the ſucking Infant has ſtuck to the Roof of his Mouth for Thirſt: the little ones have aſked for Bread, and there was none to break it to them.

He. They that fed voluptuouſly, died in the Ways: they that were nouriſhed in Scarlet, embraced the Dung.

Vau. And the Iniquity of the Daughter of my People is become greater than the Sin of *Sodom*, which was overthrown in a Moment, and Hands took nothing in her.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. Ariſe, *Jeruſalem*, and put off thy Garments of Joy: put on Aſhes and Hair-cloth, * For in thee was ſlain the Saviour of *Iſrael*. *V.* Shed Tears like a Torrent Day and Night, and let not the Apple of thy Eye be dry. * For in thee.

The Third Leſſon.

Here begins the Prayer of the Prophet Jeremy, Chap. 5.

REmember, O Lord, what has befallen us: ſee and behold our Diſgrace. Our Inheritance is poſſeſſed by Foreigners; our Houſe by Strangers. We are become Orphans without a Father, our Mothers are as it were Widows. We drank our Water for Money, we paid a Price for our Wood. We were driven along by our Necks, no Reſt was given to the Weary. We held out our Hands to

Egypt

Egypt and the *Aſſyrians*, that we might have Bread to ſatisfy us. Our Fathers have ſinned, and are no more: and we have borne their Iniquities. Slaves have ruled over us: there was none to redeem us out of their Hands. We fetched our Bread with Danger of our Lives, becauſe of the Sword in the Deſart. Our Skin was burnt like an Oven, by reaſon of the raging Famine. They abuſed the Women in *Sion*, and the Virgins in the Cities of *Judah*.

Jeruſalem, Jeruſalem, be converted to the Lord thy God.

R. Mourn as a Virgin, my People: Howl, ye Paſtors, in Aſhes and Hair-cloth; * For the great and exceeding bitter Day of the Lord is coming. *V.* Gird yourſelves, ye Prieſts, and mourn, ye Miniſters of the Altar, ſprinkle yourſelves with aſhes. * For the great. Mourn as a Virgin, *&c. to the* V.

The Second NOCTURN.

Ant. Be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Pſalm 23.

THE Earth is the Lord's, and all that fills it: the whole World, and all that dwell in it.

For he has founded it on the Seas: and he has prepared it on the Rivers.

Who ſhall aſcend to the Mountain of the Lord? or who ſhall ſtand in his Holy Place?

He whoſe Hands are innocent, and Heart clean; who has not received his Soul in vain, nor ſworn to his Neighbour with Deceit.

It

It is he that ſhall receive a Bleſſing from the Lord, and Mercy from God his Saviour.

This is the Generation of thoſe that ſeek him, that ſeek the Face of the God of *Jacob*.

Lift up your Gates, ye Princes; and be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Who is this King of Glory? The Lord ſtrong and mighty: the Lord mighty in Battle.

Lift up your Gates, ye Princes, and be ye lifted up, O eternal Gates: and the King of Glory will enter in.

Who is this King of Glory? The Lord of Hoſts, he is the King of Glory.

Ant. Be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Ant. I believe that I ſhall ſee the good Things of the Lord in the Land of the Living.

Pſalm 26.

THE Lord is my Light, *&c. p.* 158.

Ant. I believe that I ſhall ſee the good Things of the Lord in the Land of the Living.

Ant. Lord, thou haſt brought my Soul out of Hell.

Pſalm 29.

I Will extol thee, O Lord, becauſe thou haſt protected me; and haſt not delighted my Enemies on my Account.

O Lord my God, I have cried out to thee: and thou haſt healed me.

Lord, thou haſt brought my Soul out of Hell:

Hell: thou haſt ſaved me from thoſe that deſcend into the Lake.

Sing ye to the Lord, his Saints: and utter Praiſe to the Memory of his Holineſs.

For Wrath is in his Indignation: and Life in his Will.

In the Evening there ſhall be Weeping; and in the Morning, Joy.

And I ſaid in my Plenty: I will never be moved.

O Lord, by thy Will, thou gaveſt Strength to my Beauty.

Thou didſt turn away thy Face from me, and I became troubled.

To thee, O Lord, I will cry: and to my God I will pray.

What Profit is there in my Blood, when I fall into Corruption?

Will Duſt praiſe thee, or declare thy Truth?

The Lord heard me, and had Mercy on me: the Lord is become my Helper.

Thou haſt turned my Mourning into Joy: thou haſt cut my Sack-cloth, and cloathed me with Gladneſs.

That my Glory may ſing to thee, and I not be afflicted: O Lord my God, I will praiſe thee for ever.

Ant. Lord, thou haſt brought my Soul out of Hell.

V. And thou, O Lord, have Mercy on me.

R. And raiſe me up again, and I will repay them.

Our

Our Father, *ſecretly.*

The Fourth Leſſon.

Out of the Treatiſe of St. Auguſtin, *Biſhop, upon the Pſalms.*

On Pſalm 63, *v.* 7.

MAN *ſhall come to the deep Heart, and God ſhall be exalted. They ſaid, Who will ſee us? They failed in making diligent Search for wicked Deſigns.* Man came to thoſe Deſigns, and ſuffered himſelf to be ſeized on as a Man. For he could not be ſeized on, if he were not Man, or ſeen, if he were not Man, or ſcourged if he were not Man, or crucified, or die, if he were not Man. Man therefore came to all theſe ſufferings which could have no Effect on him, if he were not Man. But if he had not been Man, Man could not have been redeemed. Man came to the deep Heart, that is, the ſecret Heart, expoſing his Humanity to human View, but hiding his Divinity: concealing the Form of God, by which he is equal to the Father; and offering the Form of the Servant, by which he is inferior to the Father.

R. Our Shepherd, the Fountain of living Water, is gone, at whoſe Departure the Sun was darkened: * For he is taken, who made the firſt Man a Priſoner: To-day our Saviour broke both the Locks and Gates of Death. *V.* He deſtroyed the Priſons of Hell, and overthrew the Power of the Devil * For he.

The fifth Leſſon.

HOW far did they carry this their diligent Search, in which they failed ſo much, that, when our Lord was dead and buried, they placed Guards at the Sepulchre? For they ſaid to *Pilate: This Seducer:* by which Name our Lord *Jeſus Chriſt* was called, for the Comfort of his Servants, when they are called Seducers. *This Seducer,* ſay they to *Pilate, whilſt he was yet living, ſaid: After three Days I will riſe again. Command therefore the Sepulchre to be guarded until the third Day: leſt perhaps his Diſciples come and ſteal him away, and ſay to the People, He is riſen from the Dead: and the laſt Error will be worſe than the firſt.* Pilate *ſaid to him: Ye have a Guard, go and guard him as ye know how. And they went away and ſecured the Sepulchre with Guards, ſealing up the Stone.*

R. O all ye that paſs by this Way, attend and ſee, * If there be any Grief like to my Grief. *V.* Attend all ye People, and ſee my Grief. * If there.

The ſixth Leſſon.

THEY placed Soldiers to guard the Sepulchre. The Earth ſhook and our Lord roſe again: ſuch Miracles were done at the Sepulchre, that the very Soldiers that came as Guards might be Witneſſes of it, if they would declare the Truth. But that Covetouſneſs, which poſſeſſed the Diſciple that was the Companion of *Chriſt,* blinded alſo the Soldiers that were the Guards of his Sepulchre.

pulchre. We will give you Money, ſaid they: and *ſay, that while ye were aſleep, his Diſciples came and took him away:* They truly failed in making diligent Search. What is it thou haſt ſaid, O wretched Craft? Doſt thou ſhut thy Eyes againſt the Light of Prudence and Piety, and plunge thyſelf ſo deep in Cunning, as to ſay this: *Say that whilſt ye were aſleep, his Diſciples came and took him away?* Doſt thou produce ſleeping Witneſſes? certainly thou thyſelf ſleepeſt, that faileſt in making Search after ſuch Things.

R. Behold how the juſt Man dies, and nobody takes it to heart: and juſt Men are taken away, and nobody conſiders it: the juſt Man is taken away from the Face of Iniquity: * And his Memory ſhall be in Peace. *V.* He was dumb like the Lamb under his Shearer, and opened not his Mouth: he was taken away from Diſtreſs, and from Judgment. * And his Memory ſhall be in Peace. Behold, *&c. to the* V.

The Third NOCTURN.

Ant. God helps me, and the Lord is the Protector of my Soul.

Pſalm 53.

O God, ſave me, *p.* 166.

Ant. God helps me, and the Lord is the Protector of my Soul.

Ant. His Dwelling is in Peace, and his Habitation is in *Sion.*

Pſalm 75.

GOD is known in *Judæa*, *p.* 121.

Ant. His Dwelling is in Peace, and his Habitation is in *Sion.*

Ant. I am become like a Man without Help, free among the Dead.

Pſalm 87.

O LORD, the God of my Salvation, *p.* 172.

Ant. I am become like a Man without Help, free among the Dead.

V. His Dwelling is in Peace.

R. And his Habitation is in *Sion.*

Our Father, *ſecretly.*

Out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *Chap.* 9.

The Seventh Leſſon.

CHRIST being the High-Prieſt of the good Things to come, by a greater and more perfect Tabernacle not made with Hands, that is, not of this Creation, and not by the Blood of Goats or Calves, but by his own Blood, entered once into the Sanctuary, having obtained our eternal Redemption: For if the Blood of Goats and Oxen, and the ſprinkled Aſhes of a Heifer ſanctify the Unclean ſo as to cleanſe the Fleſh: how much more will the Blood of *Chriſt*, who by the Holy Ghoſt, offered himſelf unſpotted to God, cleanſe our Conſcience from dead Works, to ſerve the living God?

R. The Kings of the Earth ſtood up, and the Princes aſſembled together, * Againſt the

the Lord, and againſt his *Chriſt*. *V.* Why have the Nations raged: and the People meditated vain Things?* Againſt.

The Eighth Leſſon.

AND therefore he is the Mediator of the New Teſtament: that Death being the Means for a Redemption from thoſe Prevarications, that were under the former Teſtament, they that are called may receive the Promiſe of an eternal Inheritance. For where there is a Teſtament, the Death of the Teſtator muſt of Neceſſity intervene. For a Teſtament is made valid by Death: and is yet of no Force, whilſt the Teſtator lives. Hence even the Firſt was not dedicated without Blood.

R. I am reckoned among thoſe that deſcend into the Pit: * I am become like a Man without Help, free among the Dead. *V.* They laid me in the lower Lake: in dark Places, and in the Shadow of Death. * I am become.

The Ninth Leſſon.

FOR all the Commandments of the Law being read by *Moſes* to all the People, taking the Blood of Calves and Goats, with Water, ſcarlet Wool and Hyſſop, he ſprinkled the Book itſelf and all the People, ſaying: This is the Blood of the Teſtament, which God has enjoined you. In like manner, he ſprinkled with Blood the Tabernacle, alſo, and all the Veſſels of the Miniſtry. And almoſt all

Things according to the Law are cleanſed with Blood: and without the Shedding of Blood there is no Remiſſion.

R. When our Lord was buried they ſealed up the Sepulchre, rolling a Stone before the Mouth of the Sepulchre, and placing * Soldiers to guard him. *V.* The Chief Prieſts went to *Pilate*, and aſked of him to place * Soldiers. When our Lord, *&c. to the* V.

The LAUDS.

Ant. O Death, I will be thy Death; O Hell, I will be thy Ruin.

Pſalm 50.

HAVE mercy on me, *p.* 126.

Ant. O Death, I will be thy Death; O Hell, I will be thy Ruin.

Ant. They ſhall mourn for him as for an only Son; becauſe our innocent Lord is ſlain.

Pſalm 42.

JUDGE me, O God, and diſtinguiſh my Cauſe from that of a Nation not holy; from the unjuſt and deceitful Man deliver me.

For thou, O God, art my Strength: why haſt thou rejected me? and why do I walk in Sorrow afflicted by my Enemy?

Send forth thy Light and thy Truth: theſe have conducted me, and brought me to thy holy Mountain, and into thy Tabernacles.

And I will go to the Altar of God: to God, that rejoices my Youth.

I will praiſe thee on the Harp, O God, my God:

God: why art thou ſorrowful, O my Soul? and why doſt thou trouble me?

Hope in God, for I will ſtill praiſe him: he is the ſaving Joy of my Countenance, and my God.

Ant. They ſhall mourn for him as for an only Son, becauſe our innocent Lord is ſlain.

Ant. Behold all ye People and ſee my Grief.

Pſalm 62.

O God, my God, *p.* 129.

Pſalm 66.

LET God have mercy, *p.* 130.

Ant. Behold, all ye People, and ſee my Grief.

Ant. From the Gate of Hell, O Lord, deliver my Soul.

The Canticle of Ezekias, *Iſai.* 38.

I Said: At half my Days I ſhall go to the Gates of Hell.

I ſought for the Remainder of my Years: I ſaid: I ſhall not ſee the Lord God in the Land of the Living.

I ſhall not ſee a Man any more, nor an Inhabitant of Reſt.

My Generation is taken away, and folded up like the Tents of Shepherds.

My Life is cut off, as it were by a Weaver: he cut me off when I juſt began: from Morning to Night thou wilt make an End of me.

I hoped but till Morning, ſo like a Lion, has he broken all my Bones.

From Morning to Night thou wilt make an End of me: I will cry like a young Swallow, I will mourn like a Dove. My

My Eyes are weakened with looking up on high:

Lord, I ſuffer Violence, anſwer for me: What ſhall I ſay? or what will he anſwer me, when he himſelf has done it?

I will conſider before thee all my Years; in the Bitterneſs of my Soul.

Lord, if a Man lives ſo, and the Life of my Spirit be in ſuch Things, thou ſhalt chaſtiſe me and give me Life. Behold my moſt bitter Bitterneſs will be in Peace.

But thou haſt delivered my Soul, that it might not periſh, thou haſt caſt behind thy Back all my Sins.

For neither will Hell confeſs to thee, nor will Death praiſe thee: they that deſcend into the Pit will not expect thy Truth.

It is the living Man, the living Man that will praiſe thee, as I alſo do this Day: the Father will make thy Truth known to his Children.

O Lord, ſave me, and we will ſing our Pſalms all the Days of our Life in the Houſe of the Lord.

Ant. From the Gate of Hell, O Lord, deliver my Soul.

Ant. O all ye that paſs by this Way, behold and ſee, if there be Grief like to my Grief.

Pſalm 148.

PRaiſe the Lord from the Heavens, *p.* 132.

Pſalm 149.

SING to the Lord a new Song, *p.* 133.

Pſalm

Pſalm 150.

PRaiſe the Lord in his Sanctuary, *p.* 134.

Ant. O all ye that paſs by this Way, behold and ſee, if there be Grief like to my Grief.

V. My Fleſh ſhall reſt in Hope.

R. And thou wilt not let thy holy One ſee Corruption.

Ant. The Women ſitting at the Sepulchre lamented, weeping for our Lord.

The Canticle of Zachary.

BLeſſed be the Lord God of *Iſrael*, *p.* 135.

Ant. The Women ſitting at the Sepulchre lamented, weeping for our Lord.

Ant. Chriſt became obedient to Death, even the Death of the Croſs: for which God has exalted him, and given him a Name that is above all Names.

Our Father, *and the reſt, as before*, *p.* 136.

The MASS for HOLY-SATURDAY.

At the convenient Hour the Altars are dreſſed; but the Candles are not lighted till the Beginning of the Maſs. Then without the Church, Fire is ſtruck out of a Flint, and Coals are lighted with it; after which the Prieſt with his Miniſters with the Croſs, Holy-Water and Incenſe, before the Church Gate, if it can be conveniently done, otherwiſe, in the very Entrance of the Church, bleſſes the new Fire, ſaying:

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

O God, who by thy Son, the Corner-Stone, haſt beſtowed on the Faithful, the Fire of thy Brightneſs: ſanctify this new Fire produced from a Flint for our Uſe; and grant, that during this Paſchal-Feſtival, we may be ſo inflamed with heavenly Deſires, that with pure Minds we may come to the Solemnity of eternal Splendor. Thro' the ſame *Chriſt* our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty Father, never-failing Light, who art the Author of all Light: bleſs this Light, that is bleſſed and ſanctified by thee, who haſt enlightened the whole World: that we may be enlightened by that Light, and inflamed with the Fire of thy Brightneſs: and as thou didſt give Light to *Moſes*, when he went out of *Egypt*, ſo illuminate our Hearts and Senſes, that we may obtain Light and Life everlaſting. Thro' *Chriſt* our Lord.

R. Amen.

Let us pray.

O Holy Lord, Almighty Father, eternal God: vouchſafe to co-operate with us, who bleſs this Fire in thy Name, and in that of thy only Son *Jeſus Chriſt* our Lord and God, and of the Holy Ghoſt: aſſiſt us againſt the fiery Darts of the Enemy, and illuminate us with

with thy heavenly Grace. Who liveſt and reigneſt with the ſame only Son and Holy Ghoſt, one God for ever and ever.

R. Amen.

Then he bleſſes the five Grains of Incenſe that are to be fixed in the Paſchal-Candle, ſaying the following Prayer:

POUR forth, we beſeech thee, Almighty God, thy abundant Bleſſing on this Incenſe: and kindle, O inviſible Regenerator, the Brightneſs of this Night; that not only the Sacrifice that is offered this Night, may ſhine by the ſecret Mixture of thy Light, but alſo into whatever Place any Thing of this myſterious Sanctification ſhall be brought, there by the Power of thy Majeſty all the malicious Artifices of the Devil may be defeated. Thro' *Chriſt* our Lord.

R. Amen.

Whilſt he bleſſes the Grains of Incenſe, an Acolyte puts ſome of the bleſſed Fire into the Cenſer, and the Prieſt after the Prayer puts Incenſe to it, bleſſing it as uſual, by ſaying:

Be thou bleſſed by him, in whoſe Honour thou ſhalt be burnt. Amen.

Then he ſprinkles the Grains of Incenſe and the Fire thrice with Holy-Water, ſaying:

Thou ſhalt ſprinkle me, O Lord, with Hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be whiter than Snow.

After which, he fumes them thrice with the Cenſer. Then the Deacon putting on a white Dalmatic, takes the Rod with the three Candles

Candles fixed on the Top. Firſt goes the Thurifer with an Acolyte carrying in a Plate the five Grains of Incenſe; the Sub-deacon with the Croſs follows, and the Clergy in Order; then the Deacon with the three Candles, and laſt of all the Prieſt. When the Deacon is come into the Church, an Acolyte, that carries a Candle lighted from the new Fire, lights one of the three Candles on the Top of the Rod, and the Deacon holding up the Rod kneels, as do all the reſt except the Sub-deacon, and ſings alone: Behold the Light of *Chriſt.*

R. Thanks be to God.

The ſame is done in the Middle of the Church, and before the Altar, when the other two Candles are lighted. Being come to the Altar, the Prieſt goes to the Epiſtle-ſide and the Deacon with the Book aſks Bleſſing of the Prieſt, ſaying:

Pray Father, bleſs me.

Then the Prieſt ſays:

The Lord be in thy Heart and Lips; that thou mayeſt worthily and fitly proclaim his Paſchal Praiſe. In the Name of the Father, and of the Son, and of the Holy Ghoſt.

R. Amen.

After this, the Deacon goes to the Deſk on the Goſpel-ſide, where he ſumes the Book with Incenſe, and, all ſtanding as at the Goſpel, he bleſſes the Paſchal-Candle, ſaying:

LET now the heavenly Troops of Angels rejoice: let the Divine Myſteries be joyfully celebrated: and let a ſacred Trum-

pet

pet proclaim the Victory of ſo great a King. Let the Earth alſo be filled with Joy, being illuminated with ſuch reſplendent Rays: and let it be ſenſible, that the Darkneſs, which overſpread the whole World, is chaced away by the Splendour of our eternal King. Let our Mother the Church be alſo glad, finding herſelf adorned with the Rays of ſo great a Light: and let this Temple reſound with the joyful Acclamations of the People. Wherefore, beloved Brethren, you who are now preſent at the admirable Brightneſs of this holy Light; I beſeech you to invoke with me the Mercy of Almighty God. That he who has been pleaſed above my Deſert, to admit me into the Number of his Levites, will by an Effuſion of his Light upon me, enable me to celebrate the Praiſes of this Candle. Thro' our Lord *Jeſus Chriſt* his Son; who with him and the Holy Ghoſt, lives and reigns one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and juſt.

IT is truly meet and juſt to proclaim with all the Affection of our Heart and Soul, and with the Sound of our Voice, the inviſible God the Father Almighty, and his only Son our Lord *Jeſus Chriſt*. Who paid for

us

us to his eternal Father, the Debt of *Adam*: and by his ſacred Blood cancelled the Guilt contracted by original Sin. For this is the Paſchal Solemnity, in which the true Lamb was ſlain, by whoſe Blood the Doors of the Faithful are conſecrated. This is the Night, in which thou formerly broughteſt forth our Fore-fathers the Children of *Iſrael* out of *Egypt*, leading them dry-foot thro' the Red-Sea. This then is the Night, which diſſipated the Darkneſs of Sin, by the Light of the Pillar. This is the Night, which now delivers all over the World thoſe that believe in *Chriſt*, from the Vices of the World and Darkneſs of Sin, reſtores them to Grace, and cloaths them with Sanctity. This is the Night, in which *Chriſt* broke the Chains of Death, and aſcended Conqueror from Hell. For it availed us nothing to be born, unleſs it had availed us to be redeemed. O how admirable is thy Goodneſs towards us! O how ineſtimable is thy Love! thou haſt delivered up thy Son, to redeem a Slave. O truly neceſſary Sin of *Adam*, which the Death of *Chriſt* has blotted out! O happy Fault, that merited ſuch and ſo great a Redeemer! O truly bleſſed Night, which alone deſerved to know the Time and Hour, when *Chriſt* roſe again from Hell. This is the Night of which it is written: *And the Night ſhall be as light as the Day: and the Night is my Illumination in my Delights.* Therefore the Sanctification of

of this Night blots out Crimes, waſhes away Sins, and reſtores Innocence to Sinners, and Joy to the Sorrowful. It baniſhes Enmities, produces Concord, and humbles Empires.

Here the Deacon fixes the five Grains of Incenſe in the Candle in Form of a Croſs.

Therefore on this ſacred Night, receive, O holy Father, the Evening Sacrifice of this Incenſe, which thy holy Church by the Hands of her Miniſters preſents to thee in this ſolemn Oblation of this Wax Candle, made out of the Labour of Bees. And now we know the Excellence of this Pillar, which the ſparkling Fire lights for the Honour of God.

Here the Deacon lights the Candle with one of the three Candles on the Rod.

Which Fire, tho' now divided, ſuffers no Loſs from the Communication of its Light. Becauſe it is fed by the melted Wax, which its Mother the Bee, made for the Compoſition of this precious Lamb.

Here the Lamps are lighted.

O truly bleſſed Night, which plundered the *Egyptians* and enriched the *Hebrews*. A Night in which Heaven is united to Earth, and God to Man. We beſeech thee, therefore, O Lord, that this Candle conſecrated to the Honour of thy Name, may continue burning, to diſſipate the Darkneſs of this Night: and being accepted as a ſweet-ſmelling Savour may be united with the celeſtial Lights. Let the Morning-Star find it burning.

ing. I mean that Star which never ſets. Who being returned from Hell, ſhined with Brightneſs on Mankind. We beſeech thee, therefore, O Lord, to grant us peaceable Times during theſe Paſchal Solemnities, and with thy conſtant Protection to rule, govern and preſerve us thy Servants, all the Clergy, and the devout Laity, together with our Holy Father Pope *N.* and our Biſhop *N.* Regard alſo our King *N.* and ſince thou knoweſt, O God, the Deſires of his Heart, grant by the ineffable Grace of thy Goodneſs and Mercy, that he may enjoy with all his People the Tranquillity of perpetual Peace, and heavenly Victory. Thro' the ſame Lord *Jeſus Chriſt* thy Son; who with thee and the Holy Ghoſt, lives and reigns one God for ever and ever.

R. Amen.

After the Benediction of the Paſchal-Candle, the Prophecies are read, and the Catechumens are inſtructed and prepared to receive Baptiſm.

The Firſt Prophecy.

Gen. 1.

IN the Beginning God created Heaven and Earth. And the Earth was without Form and void, and Darkneſs was upon the Face of the Deep: and the Spirit of God moved over the Waters. And God ſaid: Be Light made. And Light was made. And God ſaw the Light that it was good: and he divided the Light from Darkneſs. And he called the Light, Day,

Day, and the Darkneſs, Night: and the Evening and the Morning were the firſt Day. God alſo ſaid: Let there be a Firmament in the Middle of the Waters: and let it divide the Waters from the Waters. And God made a Firmament, and divided the Waters that were under the Firmament, from thoſe that were above the Firmament. And it was done ſo. And God called the Firmament, Heaven: and the Evening and the Morning were the ſecond Day. And God ſaid: Let the Waters that are under the Heaven, be gathered together into one Place: and let the dry Land appear. And it was done ſo. And God called the dry Land, Earth, and he called the gathering together of the Waters, Seas. And God ſaw that it was good. And he ſaid: Let the Earth ſhoot forth the Herb that is green and yields Seed, and the Fruit-tree yielding Fruit according to its Kind, whoſe Seed may be in itſelf upon the Earth. And it was done ſo. And the Earth brought forth the Herb that is green and yields Seed according to its Kind, and the Tree bears Fruit, and has each its Seed according to its Kind. And God ſaw that it was good. And the Evening and the Morning were the third Day. And God ſaid: Let there be made Lights in the Firmament of Heaven, and divide the Day and the Night, and let them be for Signs and Seaſons, and for Days and Years: to ſhine in the Firmament of Heaven, and give Light to the Earth. And it was done ſo.

And

And God made two great Lights: a greater Light to govern the Day, and a leſſer Light to govern the Night; and he made alſo the Stars. And he put them in the Firmament of Heaven, to ſhine upon the Earth, and to govern the Day and the Night, and to divide the Light and the Darkneſs. And God ſaw that it was good. And the Evening and the Morning were the fourth Day. God ſaid alſo: Let the Waters produce creeping Creatures having Life, and Birds flying above the Earth under the Firmament of Heaven. And God created huge Whales, and every living and moving Creature, which the Waters brought forth according to their Kind, and every flying Bird according to its Kind. And God ſaw that it was good. And he bleſſed them, ſaying: Increaſe and multiply, and fill the Waters of the Sea; and let the Birds multiply on the Earth. And the Evening and the Morning were the fifth Day. God ſaid alſo: Let the Earth bring forth living Creatures in their Kind: Cattle and Creeping Things, and Beaſts of the Earth according to their Kinds. And it was done ſo. And God made the Beaſts of the Earth according to their Kinds, and Cattle, and all the Creeping Things of the Earth in their Kinds. And God ſaw that it was good: and he ſaid: Let us make Man to our own Image and Likeneſs: and let him have Dominion over the

the Fiſhes of the Sea, and the Birds of the Air, and the Beaſts, and the whole Earth, and every Creeping Thing that moves upon the Earth. And God created Man to his own Image: he created him to the Image of God: he created them Male and Female. And God bleſſed them and ſaid: Increaſe and multiply, and fill the Earth and ſubdue it: and rule over the Fiſhes of the Sea, and the Birds of the Air, and all the living Creatures that move upon the Earth. And God ſaid: Behold I have given to you every Herb yielding Seed upon the Earth, and all the Trees that have in themſelves Seed of their own Kind, to be your Food; and to all the Animals of the Earth and every Bird of the Air, and to all that move upon the Earth, and in which there is Life, for them to feed upon. And it was done ſo. And God ſaw all the Things he had made; and they were very good. And the Evening and the Morning were the ſixth Day. Thus the Heavens and the Earth and all their Beauty were perfected. And the ſeventh Day God ended the Work which he had made: and he reſted the ſeventh Day from all the Work which he had done.

The Prieſt ſays:

Let us pray.

The Deacon.

Let us bend our Knees.

The Sub-deacon.

Riſe up.

The

The PRAYER.

O God, who haſt wonderfully created Man, and more wonderfully redeemed him: grant us, we beſeech thee, ſuch Strength of Mind and Reaſon againſt the Allurements of Sin, that we may deſerve to obtain eternal Joys. Thro' *Jeſus Chriſt* our Lord. *R.* Amen.

The Second Prophecy.

Gen. 5, 6, 7, 8.

NOE when he was five hundred Years old, begot *Sem*, *Cham*, and *Japheth*. And after that Men begun to multiply upon the Earth, and had begotten Daughters, the Sons of God ſeeing that the Daughters of Men were beautiful, took to themſelves for Wives out of all whom they had choſen. And God ſaid: My Spirit ſhall not remain in Man for ever, becauſe he is Fleſh: and his Days ſhall make up an hundred and twenty Years. And there were Giants on the Earth in thoſe Days. For after the Sons of God had accompanied with the Daughters of Men, they brought forth Children, who are thoſe mighty Men, famous in all Ages. And God ſeeing that the Malice of Men was great upon the Earth, and that all the Thoughts of their Hearts were bent upon Evil at all Times, it repented him that he had made Man upon the Earth. And being inwardly touched with Sorrow of Heart: I will exterminate, ſays he, Man, whom I have created, from the Face of the Earth, from Man even to the Beaſts, from the

the creeping Thing even to the Birds of the Air. For it repents me that I have made them. But *Noe* found Grace with the Lord. Theſe are the Generations of *Noe: Noe* was a juſt and perfect Man in his Generations; he walked with God. And he begot three Sons, *Sem*, *Cham* and *Japheth*. And the Earth was corrupted before God, and filled with Iniquity. And when God ſaw that the Earth was corrupted (for all Fleſh had corrupted its Way upon the Earth) he ſaid to *Noe:* The End of all Fleſh is come before me: The Earth is filled with Iniquity from the Face of them, and I will deſtroy them with the Earth. Make thee an Ark of Timber planed. Thou ſhalt make little Cabbins in the Ark, and pitch it within and without with Bitumen. And thus ſhalt thou make it. The Length of the Ark ſhall be three hundred Cubits, the Breadth fifty Cubits, and its Height thirty Cubits. Thou ſhalt make a Window in the Ark, and thou ſhalt make it a Cubit in Height; and thou ſhall ſet the Door of the Ark at the Side below; thou ſhalt make in it Rooms and third Stories. Behold I will bring a Flood of Waters upon the Earth, that I may deſtroy all Fleſh, in which there is the Breath of Life under the Heaven. All Things that are on the Earth ſhall be conſumed. And I will make my Covenant with thee: and thou ſhalt enter into the Ark, and thy Sons, thy Wife, and the Wives of thy Sons with thee. And thou ſhalt bring into the Ark to live with thee, Pairs of all Living Creatures of all Fleſh,

of

of the Male and Female Sex. Of Birds according to their Kind, and of Beaſts in their Kind, and of every Creeping Thing of the Earth, according to its Kind: Pairs of all ſhall enter with thee, that they may live. Thou ſhalt therefore take with thee of all Meats that may be eaten, and lay them up by thee: and they ſhall be Food both for Thee and Them. *Noe* therefore did all the Things which God had commanded him. And he was ſix hundred Years old, when the Waters of the Flood overflowed the Earth. All the Springs of the great Deep broke out, and the Flood-gates of Heaven were opened: and the Rain fell upon the Earth forty Days and forty Nights. In the very Point of that Day, *Noe*, and *Sem*, and *Cham* and *Japheth*, his Sons, his Wife, and the three Wives of his Sons with them, entered into the Ark: they and every Living Creature according to its Kind, and all Cattle in their Kind, and every Thing that moves upon the Earth, in its Kind, and every Bird according to its Kind. Now the Ark floated upon the Waters. And the Waters ſwelled exceedingly above the Earth, and all the high Mountains under the whole Heaven were covered. The Water was fifteen Cubits higher than the Mountains which it covered. And all the Fleſh was deſtroyed that moved upon the Earth, of Birds, Cattle, Beaſts, and all Creeping Things that creep upon the Earth. Only *Noe* remained, and they that were with him in the Ark. And the Waters covered the Earth an hundred and fifty

Days.

Days. But God remembering *Noe*, and all the Living Creatures, and all the Cattle, that were with him in the Ark, made a Wind blow upon the Earth, and the Waters decreaſed. And the Springs of the Deep and the Flood-gates of Heaven were ſhut up: and the Rains from Heaven were ſtopt. And the Waters going and coming went off from the Earth: and they began to decreaſe after an hundred and fifty Days. And after forty Days were paſſed, *Noe* opening the Window of the Ark which he had made, let out a Raven, which went out and returned not, until the Waters were dried upon the Earth. He ſent out alſo a Dove after him, to ſee if the Waters were yet gone off from the Face of the Earth. Which, having not found where to reſt her Foot, returned to him into the Ark: for the Waters were upon the whole Earth: and he ſtretched out his Hand, and having caught her, brought her into the Ark. And having expected ſeven Days more, he again ſent the Dove out of the Ark. But ſhe came to him in the Evening, carrying in her Bill an Olive-branch with green Leaves. *Noe* therefore underſtood that the Waters were gone off from the Earth. Nevertheleſs he expected ſeven Days more: and he ſent out the Dove, which returned no more to him. And God ſpoke to *Noe*, ſaying: Go out of the Ark, thou and thy Wife, thy Sons, and the Wives of thy Sons with thee. Bring out with thee all the Living Creatures of all Fleſh, that are with thee,

thee, as well among the Birds as among the Beaſts, and all Creeping Things that creep upon the Earth, and go ye upon the Earth: increaſe and multiply upon it. *Noe* therefore went out, and his Sons, his Wife, and the Wives of his Sons with him. All the Living Creatures, the Cattle and the Creeping Things that creep upon the Earth according to their Kind went alſo out of the Ark. And *Noe* erected an Altar to the Lord: and taking ſome of all the Cattle and Birds that were clean, he offered Holocauſts upon the Altar. And the Lord ſmelled the ſweet Savour.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, whoſe Power is unchangeable and Light eternal, mercifully regard the wonderful Sacrament of thy whole Church, and by an Effect of thy perpetual Providence perform with Tranquillity the Work of human Salvation: and let the whole World experience and ſee, that what was fallen is raiſed up, what was old is made new, and all Things are reeſtabliſhed thro' him that gave them their firſt Being, our Lord *Jeſus Chriſt*. Who lives and reigns with thee, *&c.*

The Third Prophecy.

Gen. 22.

IN thoſe Days: God tempted *Abraham*, and ſaid to him: *Abraham, Abraham!* And he anſwered: I am here. He ſaid to him:

him: Take *Iſaac* thy only begotten Son, whom thou loveſt, and go into the Land of *Viſion:* and there thou ſhalt offer him for an Holocauſt upon one of the Mountains, which I ſhall ſhew thee. *Abraham* therefore riſing in the Night, ſaddled his Aſs, taking with him two Young Men and his Son *Iſaac.* And when he had cut the Wood for the Holocauſt, he went to the Place, whither God had commanded him. And the third Day lifting up his Eyes, he ſaw the Place afar off: and he ſaid to his Servants: Stay here with the Aſs: I and my Boy will make Haſte to that Place, and will return to you after we have adored. He took alſo the Wood for the Holocauſt, and laid it upon his Son *Iſaac:* but he himſelf carried in his Hands the Fire and a Sword. And as they two went together, *Iſaac* ſaid to his Father: Father! And he anſwered: What wilt thou have, Son? Behold, ſays he, the Fire and the Wood: where is the Victim for the Holocauſt? And *Abraham* ſaid: Son, God will provide himſelf a Victim for the Holocauſt. They went on therefore together, and came to the Place which God had ſhewn him, in which he built an Altar, and laid the Wood in order upon it: and having bound his Son *Iſaac,* he laid him on the Altar over the Pile of Wood. And he ſtretched out his Hand, and took up the Sword to ſacrifice his Son. And behold an Angel of the Lord cried out from Heaven, ſaying, *Abraham, Abraham!* Who anſwered: I am here. And he ſaid to

People feared the Lord, and they believed the Lord and his Servant *Moſes*. Then *Moſes* and the Children of *Iſrael* ſang this Song to the Lord, and ſaid.

The Tract. Let us ſing to the Lord: for he is gloriouſly honoured: he has thrown the Horſe and his Rider into the Sea; he became my Helper and Protector for my Safety. *V.* This is my God, and I will honour him: the God of my Father and I will extol him. *V.* He is the Lord that deſtroys Wars: the Lord is his Name.

Let us pray.
Let us bend our Knees.
Riſe up.

The PRAYER.

O God, whoſe antient Miracles we ſee renewed in our Days: whilſt by the Water of Regeneration thou workeſt for the Salvation of the Gentiles, that which by the Power of thy Right-hand thou did'ſt for the Delivery of one People from the *Egyptian* Perſecution: grant that all the Nations of the World may become the Children of *Abraham*, and partake of the Dignity of the People of *Iſrael*. Thro' our Lord.

The fifth Prophecy.

Iſa. 54, 55.

THIS is the Inheritance of the Servants of the Lord, and their Juſtice with me, ſays the Lord. All ye that thirſt, come to the Waters: and ye that have no Silver, make haſte, buy and eat: come buy Wine and Milk

Milk without Silver, and without any Exchange. Why do you ſpend your Silver not for Bread, and your Labour not for that which ſatisfies? Hearken diligently to me, and eat what is good, and your Soul ſhall be delighted with Fatneſs. Incline your Ear and come to me: hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you to be Faithful to *David*. Behold I have given him for a Witneſs to the People, for a Chief and a Maſter to the Gentiles. Behold thou ſhalt call a Nation which thou knoweſt not: And the Nations that knew thee not ſhall run to thee, becauſe of the Lord thy God, and the Holy One of *Iſrael*, becauſe he has glorified thee. Seek ye the Lord, whilſt he may be found: Invoke him, whilſt he is nigh. Let the Impious Man forſake his Way, and the unjuſt Man his Thoughts, and return to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon. For my Thoughts are not your Thoughts: nor are your Ways my Ways, ſays the Lord. Becauſe as the Heavens are exalted above the Earth, ſo are my Ways exalted above your Ways, and my Thoughts above your Thoughts. And as the Rain and Snow come down from Heaven, and returns no more thither, but inebriates the Earth, and waters it, and makes it ſpring, and gives Seed to him that ſows, and Bread to him that eats: ſo ſhall my Word be, that ſhall come out of my Mouth: It ſhall not return ineffectual, but ſhall do whatever

I would have it, and ſhall ſucceed in thoſe Things for which I ſent it, ſays the Lord Almighty.

Let us pray.
Let us bend our Knees.
Riſe up.

The PRAYER.

ALmighty and eternal God, multiply for the Honour of thy Name what thou didſt promiſe to the Faith of our Fore-fathers: and increaſe by thy ſacred Adoption the Children of that Promiſe; that what the ancient Saints doubted not would come to paſs, thy Church may now find in great Part accompliſhed. Thro' our Lord.

The Sixth Prophecy.

Baruch 3.

HEAR, *Iſrael*, the Commandments of Life: give ear, that thou mayeſt know Prudence. What is the Matter, *Iſrael*, that thou art in the Land of thy Enemies? Thou art grown old in a ſtrange Country: thou art defiled with the Dead: thou art reputed among thoſe that deſcend into Hell. Thou haſt forſaken the Fountain of Wiſdom. For if thou hadſt walked in the Way of God, thou hadſt certainly dwelt in everlaſting Peace. Learn where Prudence is, where Virtue is, where Underſtanding is: that thou mayeſt know, at the ſame Time, where there is long Continuance of Life and Victuals, where there is the Light of the Eyes and Peace. Who has found its Abode? and who has entered into its

its Treaſures? Where are the Princes of the Gentiles, and thoſe that command the Beaſts that are upon the Earth? that play with the Birds of the Air, that heap up Treaſures of Silver and Gold, in which Men confide, and there is no End of their Acquiſitions? That work in Silver and are ſolicitous, neither is there any finding out of their Works? They are deſtroyed, and are gone down to Hell, and others are riſen up in their Place. Young Men ſaw the Light, and dwelt upon the Earth: but they knew not the Way of Diſcipline, nor underſtood its Paths, nor did their Children receive it, it was removed far from their Preſence: It has not been heard in the Land of *Chanaan*, nor ſeen in *Thaman*. The Children of *Agar* alſo, that ſeek after the Prudence that is from the Earth, the Merchants of *Merrha* and *Thaman*, and the Tellers of Fables, and the Searchers of Prudence and Underſtanding, have not known the Way of Wiſdom, nor remembered its Paths. O *Iſrael*, how great is the Houſe of God, and how vaſt is the Place it poſſeſſes! It is great, and has no End: high and immenſe. There the Giants were, thoſe renowned Men that were from the Beginning, of great Stature, expert in War. The Lord choſe not theſe, nor did they find the Way of Diſcipline: and therefore they periſhed. And becauſe they had not Wiſdom, they periſhed by reaſon of their Folly. Who has aſcended into Heaven, and taken her, and brought her out of the Clouds? Who has paſſed over the Sea,

Sea, and found her, and brought her before choſen Gold? There is none that can know her Ways, nor that can ſearch out her Paths: but he that knows all Things knows her, and has found her out by his Prudence. He that made the Earth to continue for ever, and filled it with Cattle and four-footed Beaſts: he that ſends the Light, and it goes: and has called it, and it obeys him with Dread. And the Stars gave Light in their Stations, and rejoiced: they were called, and they ſaid: We are here: and they ſhined with Pleaſure for him that made them. This is our God, and no other ſhall be eſteemed before him. It is he that found out all the Way of Diſcipline, and delivered it to *Jacob* his Servant, and to *Iſrael* his Beloved. After theſe Things he was ſeen upon Earth, and was converſant with Men.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, who continually multiplieſt thy Church by the Vocation of the Gentiles: mercifully grant thy perpetual Protection to thoſe whom thou waſheſt with the Water of Baptiſm. Thro' our Lord.

The Seventh Prophecy. Ezech. 37.

IN thoſe Days: The Hand of the Lord was upon me, and carried me in the Spirit of the Lord: and left me in the Middle of a Field, that was full of Bones: and he led me

me about them on every Side. And there were very many of them all over the Field, and exceeding dry. And he ſaid to me: Son of Man, doſt thou think that theſe Bones ſhall live? And I ſaid: Lord God thou knoweſt. And he ſaid to me: Propheſy concerning theſe Bones: and thou ſhalt ſay to them: Ye dry Bones, hear the Word of the Lord. Thus ſays the Lord God to theſe Bones: Behold I will ſend Breath into you and ye ſhall live. And I will lay Sinews on you, and make Fleſh grow over you, and extend a Skin upon you, and I will put Breath in you, and ye ſhall live, and know that I am the Lord. And I propheſied as he commanded me: and as I propheſied, there was a Noiſe, and behold there was a Motion: and the Bones came together, each to its own Joint. And I ſaw, and behold Sinews and Fleſh came upon them, and a Skin was extended over them, and they had no Breath. And he ſaid to me: Propheſy to the Breath, propheſy, Son of Man, and thou ſhalt ſay to the Breath: Thus ſays the Lord God: Come, O Breath, from the four Winds, and blow upon the Slain, and let them live again. And I propheſied as he commanded me: and Breath entered into them, and they lived: and they ſtood upon their Feet, being an exceeding great Army. And he ſaid to me: Son of Man, all theſe Bones are the Houſe of *Iſrael*: they ſay: Our Bones are withered, and our Hope is loſt, and we are cut off. Therefore propheſy, and

thou ſhalt ſay to them: Thus ſays the Lord God: Behold, I will open your Graves, and bring you out of your Sepulchres, O my People: and I will bring you into the Land of *Iſrael.* And ye ſhall know, that I am the Lord, when I ſhall have opened your Sepulchres, and brought you out of your Graves, O my People: and put my Spirit into you, and ye ſhall live, and I ſhall make you reſt in your own Land, ſays the Lord Almighty.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, who by the Scriptures of both Teſtaments, teacheſt us to celebrate the Paſchal Sacrament: give us ſuch a Senſe of thy Mercy, that by receiving thy preſent Graces, we may have a firm Hope of thy future Bleſſings. Thro' our Lord.

The Eighth Prophecy. Iſa. 4.

SEVEN Women ſhall take hold of one Man in that Day, ſaying: We will eat our own Bread, and be covered with our own Garments: only let us be called by thy Name; take thou away our Reproach. In that Day the Bud of the Lord ſhall be in Magnificence and Glory, and the Fruit of the Earth ſublime, and there ſhall be Joy to thoſe of *Iſrael,* that ſhall be ſaved. And it ſhall come to paſs, that every one that ſhall be left in *Sion,* and ſhall remain in *Jeruſalem,* ſhall be called Holy; every one that is written among the Living in *Jeruſalem.*

ſalem. If the Lord ſhall waſh away the Filth of the Daughters of *Sion*, and waſh the Blood of *Jeruſalem* out of the Middle of it in the Spirit of Judgment, and the Spirit of Heat. And the Lord will create upon every Place of Mount *Sion*, and where he is invoked, a Cloud by Day, and Smoke, and the Brightneſs of flaming Fire by Night. For his Protection ſhall be upon all its Glory. And there ſhall be a Tabernacle for a Shade from the Heat in the Day, and for a Security and Covert from the Whirlwind, and from the Rain.

The Tract. My Beloved has a Vineyard on a very fruitful Hill. *V.* And he incloſed it with a Fence, and made a Ditch round it: and he planted it with the choiceſt Vine, and built a Tower in the Middle of it. *V.* And he made a Wine-preſs in it: for the Houſe of *Iſrael* is the Vineyard of the Lord of Hoſts.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, who by the Mouths of thy holy Prophets haſt declared, that thro' the whole Extent of thy Empire thou ſoweſt the good Seed, and improveſt the choiceſt Branches that are found in all the Children of thy Church: grant to thy People, who are called by the Name of Vines and Corn; that they may root out all Thorns and Briers, and bring forth good Fruit in Abundance. Thro' our Lord.

The

The Ninth Prophecy.

Exod. 12.

IN thoſe Days: The Lord ſaid to *Moſes* and *Aaron*, p. 184.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

ALmighty and everlaſting God, who art wonderful in the Performance of all thy Works: let thy redeemed Servants underſtand, that the Creation of the World in the Beginning was not more excellent than the Immolation of *Chriſt* our Paſſover at the latter End of the World. Who with thee.

The Tenth Prophecy.

Jonas 3.

IN thoſe Days: The Lord ſpoke to *Jonas* the Prophet a ſecond Time, ſaying: Ariſe, and go to the great City of *Ninive:* and preach in it what I tell thee. And *Jonas* aroſe and went into *Ninive*, according to the Word of the Lord And *Ninive* was a great City of three Days Journey. And *Jonas* began to enter into the City one Day's Journey: and he cried out and ſaid: Yet forty Days, and *Ninive* ſhall be overthrown. And the Men of *Ninive* believed in God, and they proclaimed a Faſt, and were cloathed with Sackcloth from the greater to the leſs. And the Word came to the King of *Ninive:* And he aroſe from his Throne, and threw off his Robe, and

and put on Sackcloth, and ſat in Aſhes. And he cried out and ſaid, by a Decree of the King and his Nobles, ſaying: Let not Men and Beaſts, and Oxen, and Cattle taſte any Thing: neither let them feed, nor drink Water. And let Men and Beaſts be covered with Sackcloth, and cry out to the Lord in Strength, and let every Man turn from his evil Way, and from the Iniquity that is in their Hands. Who knows but God may turn to us, and pardon us; and may appeaſe the Fury of his Anger, and we ſhall not periſh: And God ſaw their Works, that they were converted from their evil Way: And the Lord our God had mercy on his People.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, who haſt united the ſeveral Nations of the Gentiles in the Profeſſion of thy Name: give us both the Will and the Power to obey thy Commands: that thy People called to Eternity may have the ſame Faith in their Minds, and Piety in their Actions. Thro' our Lord.

The Eleventh Prophecy.

Deut. 31.

IN thoſe Days: *Moſes* wrote a Canticle, and taught it the Children of *Iſrael.* And the Lord commanded *Joſue* the Son of *Nun*, and ſaid: Take Courage and be ſtrong: For thou ſhalt

ſhalt bring the Children of *Iſrael* into the Land which I have promiſed, and I will be with thee. Therefore after that *Moſes* had written the Words of this Law in a Volume and finiſhed it: he commanded the *Levites* that carried the Ark of the Covenant of the Lord, ſaying: Take this Book, and put it in the Side of the Ark of the Covenant of the Lord your God: that it may be for a Teſtimony againſt you. For I know your Stubbornneſs, and your moſt ſtiff Neck. While I am alive and converſe with you, ye have always acted rebelliouſly againſt the Lord: how much more when I ſhall be dead? Gather together before me all the Ancients of your Tribes, and your Doctors: and I will ſpeak theſe Words in their hearing, and will invoke Heaven and Earth againſt them. For I know that after my Death ye will do wickedly, and ſoon go out of the Way which I have commanded you: and Evils ſhall come upon you in the latter Times, when ye ſhall do Evil in the Sight of the Lord, to provoke him by the Works of your Hands. *Moſes* therefore ſpoke in the hearing of the whole Aſſembly of *Iſrael* the Words of this Song, and finiſhed it even to the End.

The Tract. Attend, O Heaven, and I will ſpeak: And let the Earth hear the Words that come out of my Mouth. *V.* Let my Speech be expected like the Rain: and let my Words fall like the Dew. *V.* Like the Shower upon the

the Graſs, and like the Snow upon the dry Herb: becauſe I will invoke the Name of the Lord. *V.* Confeſs the Greatneſs of our God: the Works of God are perfect, and all his Ways are Juſtice. *V.* God is faithful, in whom there is no Iniquity: the Lord is Juſt and Holy.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

O God, the Exaltation of the Humble, and the Fortitude of the Righteous: who by thy holy Servant *Moſes* didſt pleaſe ſo to inſtruct thy People by the ſinging of thy ſacred Canticle, that the Repetition of the Law ſhould be alſo our Direction: ſhew thy Power to all the Multitude of Gentiles juſtified by thee, and by mitigating thy Terror, grant them Joy; that, all their Sins being pardoned by thee, the threatened Vengeance may contribute to their Salvation. Thro' our Lord.

The Twelfth Prophecy.

Dan. 3.

IN thoſe Days: King *Nabuchodonoſor* made a Statue of Gold, in Height ſixty Cubits, in Breadth ſix Cubits, and he ſet it in the Field of *Dura* of the Province of *Babylon*. Therefore King *Nabuchodonoſor* ſent to call together the Nobles, Magiſtrates and Judges, Captains and Lords, and Governors, and all the Princes of Countries, that they might meet

at

at the Dedication of the Statue, which King *Nabuchodonoſor* had erected. Then the Nobles, Magiſtrates and Judges, Captains and Lords, and Governors that were in Power, and all the Princes of Countries, were called to meet together at the Dedication of the Statue, which King *Nabuchodonoſor* had erected. And they ſtood in the Sight of the Statue, which King *Nabuchodonoſor* had ſet up: and an Herald cried out with a ſtrong Voice: To you People, Tribes, and Men of different Languages: In the Hour that ye ſhall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, Pſaltery, Symphony, and all Kinds of Muſical Inſtruments, fall down and adore the golden Statue, which King *Nabuchodonoſor* has ſet up. But if any Man ſhall not fall down and adore it, the ſame Hour he ſhall be caſt into a Furnace of burning Fire. After this therefore, as ſoon as all the People heard the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Pſaltery, Symphony, and all Kinds of Muſical Inſtruments; all People, Tribes, and Men of different Languages, fell down and adored the golden Statue, which King *Nabuchodonoſor* had ſet up. And immediately at that very Time ſome *Chaldeans* came and accuſed the *Jews:* and they ſaid to King *Nabuchodonoſor*: O King, live for ever: Thou, O King, haſt made a Decree, that every Man, that ſhall hear the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Pſaltery, Symphony,

Symphony, and all Kinds of Muſical Inſtruments, ſhall proſtrate himſelf and adore the golden Statue: But if any Man ſhall not fall down and adore it, he ſhall be caſt into a Furnace of burning Fire. Now there are ſome *Jews* whom thou haſt appointed over the Works of the Country of *Babylon*, called *Sidrach*, *Miſach*, and *Abdenago*: theſe Men, O King, have contemned thy Decree: they worſhip not thy Gods, and adore not the golden Statue, which thou haſt erected. Then *Nabuchodonoſor* in Fury and Wrath commanded *Sidrach*, *Miſach* and *Abdenago*, to be brought to him: who were preſently brought into the Preſence of the King. And King *Nabuchodonoſor* ſpoke and ſaid to them: Is it true, O *Sidrach*, *Miſach* and *Abdenago*, that ye do not worſhip my Gods, nor adore the golden Statue, which I have ſet up? Now then, if ye are ready, at whatever Hour ye ſhall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, and Pſaltery, Symphony, and all Kinds of muſical Inſtruments, proſtrate yourſelves, and adore the Statue which I have made. But if ye ſhall not adore it, at the ſame Hour ye ſhall be caſt into the Furnace of burning Fire: and who is the God that ſhall deliver you out of my Hands? *Sidrach*, *Miſach* and *Abdenago* anſwering, ſaid to King *Nabuchodonoſor*: It behoves us not to anſwer thee concerning this Thing. For behold, our God, whom we worſhip, can ſave us from the Furnace of burning Fire,

Fire, and deliver us, O King, out of thy Hands. But if he will not, be it known to thee, O King, that we worſhip not thy Gods, and adore not the golden Statue, which thou haſt erected. Then *Nabuchodonoſor* was filled with Fury: and the Aſpect of his Face was changed towards *Sidrach*, *Miſach*, and *Abdenago*. And he commanded that the Furnace ſhould be heated ſeven times more than it had been accuſtomed to be heated. And he commanded the ſtrongeſt Men of his Army to bind the Feet of *Sidrach*, *Miſach*, and *Abdenago*, and caſt them into the Furnace of burning Fire. And preſently thoſe Men being bound were caſt into the Middle of the Furnace of burning Fire, with their Mantles, Turbans, Shoes and cloaths: for the Command of the King was preſſing, and the Furnace was heated exceedingly. Now the Flame of the Fire ſlew thoſe Men that had caſt *Sidrach*, *Miſach*, and *Abdenago*, into it. But theſe three Men, that is, *Sidrach*, *Miſach* and *Abdenago*, fell bound in the Middle of the Furnace of burning Fire. And they walked in the Middle of the Flame, praiſing God, and bleſſing the Lord.

Let us pray.

The PRAYER.

ALmighty and everlaſting God, the only Hope of the World, who by the Voice of thy Prophets haſt manifeſted the Myſteries of this preſent Time: graciouſly increaſe the Deſires of thy People; ſince none of the Faithful can

can advance in any Virtue without thy Inſpiration. Thro' our Lord.

If the Church have no baptiſmal Font, the following Benediction of the Font is omitted, and the Litanies are ſaid immediately after the Prophecies, in the Manner hereafter preſcribed. But where there is a Font, the Prieſt with his Miniſters and the Clergy go in Proceſſion to the Font, ſinging:

The Tract. As the Hart pants after the Fountains of Water: ſo my Soul pants after thee, O God. *V.* My Soul has thirſted for the living God: when ſhall I come and appear before the Face of God? *V.* My Tears have been my Bread Day and Night, while they ſay to me every Day: Where is thy God?

Before the Bleſſing of the Font, the Prieſt ſays this Prayer.

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

The PRAYER.

ALmighty and everlaſting God, look mercifully on the Devotion of the People deſiring a New Birth, that, like the Hart, pants after the Fountain of thy Waters: and mercifully grant, that the Thirſt of their Faith may, by the Sacrament of Baptiſm, ſanctify their Souls and Bodies. Thro' our Lord.

R. Amen.

Then the Prieſt begins the Bleſſing of the Font, ſaying:

V. The Lord be with you.

R.

R. And with thy Spirit.

Let us pray.

The PRAYER.

ALmighty and everlaſting God, be preſent at theſe Myſteries, be preſent at theſe Sacraments of thy great Goodneſs: and ſend forth the Spirit of Adoption to regenerate the new People whom the Font of Baptiſm brings forth: that what is to be done by our weak Miniſtry, may be accompliſhed by the Effect of thy Power. Thro' our Lord *Jeſus Chriſt* thy Son, who with thee and the ſame Holy Spirit, lives and reigns one God, for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and juſt.

IT is truly meet and juſt, equitable and wholeſome, to give thee Thanks always, and in all Places, O holy Lord, Almighty Father, and eternal God. Who by thy inviſible Power, doſt wonderfully produce the Effect of thy Sacraments: and tho' we are unworthy to adminiſter ſo great Myſteries; yet, as thou doſt not forſake the Gifts of thy Grace, ſo thou inclineſt the Ears of thy Goodneſs even to our Prayers. O God, whoſe Spirit in the very Beginning of the World moved over the Waters; that even then the Nature of

Water

Water might receive the Virtue of Sanctification. O God, who by Water did'ſt waſh away the Crimes of the guilty World, and by the Overflowing of the Deluge did'ſt give us a Figure of Regeneration; that one and the ſame Element might in a Myſtery be the End of Vice, and the Origin of Virtue. Look, O Lord, on the Face of the Church, and multiply in her thy Regenerations, who by the Streams of thy abundant Grace filleſt thy City with Joy, and openeſt the Fonts of Baptiſm all over the World, for the Renewing of the Gentiles; that by the Command of thy Majeſty ſhe may receive the Grace of thy only Son from the Holy Ghoſt.

Here the Prieſt divides the Water in Form of a Croſs.

WHO by a ſecret Mixture of his Divine Virtue may render this Water fruitful for the Regeneration of Men: to the End that thoſe who have been ſanctified in the immaculate Womb of this divine Font, being born again new Creatures, may come forth a heavenly Offspring: and that all that are diſtinguiſhed either by Sex in Body, or by Age in Time, may be brought forth to the ſame Infancy by Grace, their ſpiritual Mother. Therefore may all unclean Spirits, by thy Command, O Lord, depart far from Hence: May the whole Malice of diabolical Deceit be entirely baniſhed: May no Power of the Enemy prevail here: May he not fly about to lay his Snares: May he not creep in by his

his ſecret Artifices: May he not corrupt with his Infection.

Here he touches the Water with his Hand.

MAY this holy and innocent Creature be free from all the Aſſaults of the Enemy, and purified by the Deſtruction of all his Malice. May it be a living Fountain, a regenerating Water, a purifying Stream: that all thoſe that are to be waſhed in this ſaving Bath, may obtain, by the Operation of the Holy Ghoſt, the Grace of a perfect Purification.

Here he makes the Sign of the Croſs thrice over the Font, ſaying.

THerefore I bleſs thee, O Creature of Water, by the living God, by the true God, by the holy God: by that God who in the Beginning ſeparated thee by his Word from the dry Land: whoſe Spirit moved over thee.

Here he divides the Water with his Hand and throws ſome of it out towards the four Parts of the World, ſaying:

WHO made thee flow from the Fountain of Paradiſe, and commanded thee to water the whole Earth with thy four Rivers. Who changing thy Bitterneſs in the Deſert into Sweetneſs, made thee fit to drink, and produced thee out of the Rock to quench the Thirſt of the People. I bleſs thee alſo by our Lord *Jeſus Chriſt*, his only Son: who in *Cana* of *Galilee* changed thee into Wine, by a wonderful Miracle of his Power. Who walked upon thee dry Foot, and was baptized in thee by

by *John* in the *Jordan*. Who made thee flow out of his Side together with his Blood, and commanded his Diſciples, that ſuch as believed ſhould be baptized in thee: ſaying, *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

DO thou, Almighty God, mercifully aſſiſt us that obſerve this Command: do thou graciouſly inſpire us.

He breathes thrice upon the Water in Form of a Croſs, ſaying:

DO thou with thy Mouth bleſs theſe clear Waters: that beſides their Natural Virtue of cleanſing the Body, they may alſo be effectual for the purifying of the Soul.

Here the Prieſt ſinks the Paſchal-Candle into the Water at three different Times, ſaying each Time:

MAY the Virtue of the Holy Ghoſt deſcend into all the Water of this Font.

Then blowing thrice upon the Water ✠ he goes on:

AND make the whole Subſtance of this Water fruitful, and capable of regenerating.

Here the Paſchal-Candle is taken out of the Water, and he goes on:

HERE may the Stains of all Sins be waſhed out: Here may human Nature, created to thy Image, and reformed to the Honour of its Author, be cleanſed from all the Filth of the old Man: that all, who receive this Sacrament of Regeneration, may be born again new Children of true Innocence,

Thro'

Thro' our Lord *Jeſus Chriſt*, thy Son: who ſhall come to judge the Living and the Dead, and the World by Fire.

R. Amen.

Then the People are ſprinkled with the bleſſed Water, and one of the Miniſters of the Church takes ſome of it in a Veſſel, to ſprinkle in the Houſes and other Places. After this, the Prieſt pours ſome Oil of Catechumens into the Water, in Form of a Croſs, ſaying:

MAY this Font be ſanctified and made fruitful by the Oil of Salvation, for ſuch as are regenerated in it unto Life everlaſting.

R. Amen.

Then he pours Chriſm into it, in the ſame Manner, ſaying:

MAY this Infuſion of the Chriſm of our Lord *Jeſus Chriſt*, and of the Holy Ghoſt the Comforter, be made in the Name of the Holy Trinity.

R. Amen.

Laſtly he pours the Oil and Chriſm both together into the Water, in Form of a Croſs, ſaying

MAY this Mixture of the Chriſm of Sanctification, and of the Oil of Unction, and of the Water of Baptiſm, be made in the Name of the Father, and of the Son, and of the Holy Ghoſt. *R.* Amen.

Then he mingles the Oil with the Water, and with his Hand ſpreads it all over the Font. If there are any to be baptized, let him baptize them after the uſual Manner. After the Bleſſing of the Font, he returns to the Altar, where

where he and his Miniſters lie proſtrate before it, and all the reſt kneel, whilſt the Litanies are ſung by two Chanters in the Middle of the Choir, both Sides repeating the ſame.

LORD, have Mercy on us.
Chriſt, have Mercy on us.
Lord, have Mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of Heaven, have Mercy on us.
God the Son, Redeemer of the World, have Mercy on us.
God the Holy Ghoſt, have Mercy on us.
Holy Trinity, one God have Mercy on us.
Holy *Mary*, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of Virgins, pray for us.
St. *Michael*, pray for us.
St. *Gabriel*, pray for us.
St. *Raphael*, pray for us.
All ye holy Angels and Archangels, pray for us.
All ye holy Orders of bleſſed Spirits, pray for us.
St. *John* the *Baptiſt*, pray for us.
All ye holy Patriarchs and Prophets, pray for us.
St. *Peter*, pray for us.
St. *Paul*, pray for us.
St. *Andrew*, pray for us.
St. *John*, pray for us.
All ye holy Apoſtles and Evangeliſts, pray for us.

All ye holy Diſciples of our Lord, pray for us.
St. *Stephen*, pray for us.
St. *Laurence*, pray for us.
St. *Vincent*, pray for us.
All ye holy Martyrs, pray for us.
St. *Silveſter*, pray for us.
St. *Gregory*, pray for us.
St. *Auguſtin*, pray for us.
All ye holy Biſhops and Confeſſors pray for us.
All ye holy Doctors pray for us.
St. *Antony*, pray for us.
St. *Benedict*, pray for us.
St. *Dominick*, pray for us.
St. *Francis*, pray for us.
All ye holy Prieſts and Levites, pray for us.
All ye holy Monks and Hermits, pray for us.
St. *Mary Magdalen*, pray for us.
St. *Agnes*, pray for us.
St. *Cecily*, pray for us.
St. *Catharine*, pray for us.
St. *Agatha*, pray for us.
St. *Anaſtaſia*, pray for us.
All ye holy Virgins and Widows, pray for us.
All ye Saints of God, both Men and Women, make Interceſſion for us.
Be merciful to us, ſpare us, O Lord.
Be merciful to us, hear us, O Lord.
From all Evil, O Lord, deliver us.
From all Sin, O Lord, deliver us.
From everlaſting Death, O Lord, deliver us.
By the Myſtery of thy holy Incarnation, O Lord, deliver us.

By thy Coming, O Lord, deliver us.
By thy Nativity, O Lord, deliver us.
By thy Baptiſm and holy Faſting, O Lord, deliver us.
By thy Croſs and Paſſion, O Lord, deliver us.
By thy Death and Burial, O Lord, deliver us.
By thy Holy Reſurrection, O Lord, deliver us.
By thy admirable Aſcenſion, O Lord, deliver us.
By the Coming of the Holy Ghoſt the Comforter, O Lord, deliver us.
In the Day of Judgment, O Lord, deliver us.
We Sinners beſeech thee to hear us.

Here the Prieſt and his Miniſters go into the Sacriſty, to veſt themſelves in White for the Celebration of the Maſs; and the Candles are lighted upon the Altar; the Litanies being continued by the Choir.

That thou ſpare us, We beſeech thee, hear us.
That thou vouchſafe to govern and preſerve thy holy Church, We beſeech thee, hear us.
That thou vouchſafe to preſerve our Apoſtolic Prelate, and all the Orders of the Church in thy holy Religion, We beſeech thee, hear us.
That thou vouchſafe to humble the Enemies of thy holy Church, We beſeech thee, hear us.
That thou vouchſafe to grant Peace and true Concord to Chriſtian Kings and Princes, We beſeech thee, hear us.

All ye holy Diſciples of our Lord, pray for us.
St. *Stephen*, pray for us.
St. *Laurence*, pray for us.
St. *Vincent*, pray for us.
All ye holy Martyrs, pray for us.
St. *Silveſter*, pray for us.
St. *Gregory*, pray for us.
St. *Auguſtin*, pray for us.
All ye holy Biſhops and Confeſſors pray for us.
All ye holy Doctors pray for us.
St. *Antony*, pray for us.
St. *Benedict*, pray for us.
St. *Dominick*, pray for us.
St. *Francis*, pray for us.
All ye holy Prieſts and Levites, pray for us.
All ye holy Monks and Hermits, pray for us.
St. *Mary Magdalen*, pray for us.
St. *Agnes*, pray for us.
St. *Cecily*, pray for us.
St. *Catharine*, pray for us.
St. *Agatha*, pray for us.
St. *Anaſtaſia*, pray for us.
All ye holy Virgins and Widows, pray for us.
All ye Saints of God, both Men and Women, make Interceſſion for us.
Be merciful to us, ſpare us, O Lord.
Be merciful to us, hear us, O Lord.
From all Evil, O Lord, deliver us.
From all Sin, O Lord, deliver us.
From everlaſting Death, O Lord, deliver us.
By the Myſtery of thy holy Incarnation, O Lord, deliver us.

By thy Coming, O Lord, deliver us.
By thy Nativity, O Lord, deliver us.
By thy Baptiſm and holy Faſting, O Lord, deliver us.
By thy Croſs and Paſſion, O Lord, deliver us.
By thy Death and Burial, O Lord, deliver us.
By thy Holy Reſurrection, O Lord, deliver us.
By thy admirable Aſcenſion, O Lord, deliver us.
By the Coming of the Holy Ghoſt the Comforter, O Lord, deliver us.
In the Day of Judgment, O Lord, deliver us.
We Sinners beſeech thee to hear us.

Here the Prieſt and his Miniſters go into the Sacriſty, to veſt themſelves in White for the Celebration of the Maſs; and the Candles are lighted upon the Altar; the Litanies being continued by the Choir.

That thou ſpare us, We beſeech thee, hear us.
That thou vouchſafe to govern and preſerve thy holy Church, We beſeech thee, hear us.
That thou vouchſafe to preſerve our Apoſtolic Prelate, and all the Orders of the Church in thy holy Religion, We beſeech thee, hear us.
That thou vouchſafe to humble the Enemies of thy holy Church, We beſeech thee, hear us.
That thou vouchſafe to grant Peace and true Concord to Chriſtian Kings and Princes, We beſeech thee, hear us.

That thou vouchſafe to ſtrengthen and keep us in thy holy Service, We beſeech thee, hear us.

That thou render eternal Good to all our Benefactors, We beſeech thee, hear us.

That thou vouchſafe to give and preſerve the Fruits of the Earth, We beſeech thee, hear us.

That thou vouchſafe to grant eternal Reſt to all the Faithful departed, We beſeech thee, hear us.

That thou vouchſafe graciouſly to hear us, We beſeech thee, hear us.

O Lamb of God, that takeſt away the Sins of the World, Spare us, O Lord.

O Lamb of God, that takeſt away the Sins of the World, Hear us, O Lord.

O Lamb of God, that takeſt away the Sins of the World, have Mercy on us.

Chriſt, hear us.

Chriſt, graciouſly hear us.

Here the Chanters begin ſolemnly, the Lord have mercy on us, *as* p. 28. *In the mean time the Prieſt goes to the Altar, beginning the Maſs in the accuſtomed Manner, as* p. 26, *inſerting the Pſalm,* Judge me, O God, p. 222, *with* Glory to the Father. *Having kiſſed the Altar, he begins,* Glory to God on High, p. 137, *and the Bells are rung out again. After which the Prieſt ſays:*

V. The Lord be with you.

R. And with thy Spirit.

Let

Let us pray.

The PRAYER.

O God, who makeſt this moſt ſacred Night illuſtrious by the Solemnity of the Reſurrection of our Lord: preſerve in the new Children of thy Family the Spirit of Adoption given by thee; that being renewed in Body and Soul, they may ſerve thee with Purity of Heart. Thro' the ſame Lord *Jeſus Chriſt*.

R. Amen.

The Leſſon out of the Epiſtle of St. Paul *the Apoſtle to the* Coloſſians, Chap. 3.

BRethren: If ye be riſen with Chriſt, ſeek the Things that are above, where Chriſt is ſitting on the Right hand of God: reliſh the Things that are above, not the Things upon Earth. For ye are dead; and your Life is hidden in God with Chriſt. When Chriſt, your Life, ſhall appear: then ye alſo ſhall appear with him in Glory.

After the Epiſtle the Prieſt ſings thrice Alleluia, *which is thrice repeated by the Choir, and after the third, ſings the following:*

V. Confeſs the Praiſes of the Lord, becauſe he is good: becauſe his Mercy continues for ever.

The Tract. Praiſe the Lord all ye Gentiles: and praiſe him all ye People. *V.* Becauſe his Mercy is eſtabliſhed on us: and the Truth of the Lord remains for ever.

At the Goſpel, Lights are not carried, but only Incenſe. Cleanſe my Heart, and bleſs me, O Lord, *as* p. 41.

A Continuation of the holy Goſpel according to St. Matthew, Chap. 28.

IN the Evening of the Sabbath, which dawns on the firſt Day of the Week, came *Mary Magdalen* and the other *Mary* to ſee the Sepulchre. And behold there was a great Earthquake. For the Angel of the Lord deſcended from Heaven: and he came and rolled back the Stone, and ſat upon it: and his Countenance was like Lightning, and his Garment like Snow. And the Guards for fear of him were terrified, and became like Dead Men. But the Angel anſwering, ſaid to the Women: Fear not ye: for I know, that ye ſeek *Jeſus* that was crucified: he is not here: for he is riſen, as he ſaid. Come and ſee the Place where the Lord was laid. And go quickly, and tell his Diſciples, that he is riſen: and behold he goes before you into *Galilee*: there ye ſhall ſee him. Behold, I have foretold it to you.

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

No Offertory is ſaid, but Receive, *&c. is ſaid, as* p. 43, *till he comes to the Prayer called,*

The Secret.

RECeive, O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by thy Operation obtain us eternal Life. Thro' our Lord *Jeſus Chriſt* thy Son: who with thee,

and the Holy Ghoſt, lives and reigns, one God for ever and ever. *R.* Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and juſt.

IT is truly meet and juſt, right and profitable to Salvation, to publiſh thy Praiſes, O Lord, at all Times, but chiefly and more gloriouſly on this Night, when Chriſt, our Paſchal Lamb is ſacrificed. For he is the true Lamb, that has taken away the Sins of the World. Who by dying deſtroyed our Death, and by riſing again reſtored our Life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the Troops of the Celeſtial Army, we ſing the Hymn of thy Glory, inceſſantly ſaying, Holy *and the reſt, as* p. 47, *to* Communicating, p. 48.

COmmunicating with and celebrating the moſt ſacred Night of the Reſurrection of our Lord *Jeſus Chriſt* according to the Fleſh; and alſo honouring the Memory, in the firſt Place, of the glorious Ever-Virgin *Mary*, Mother of the ſame God, our Lord *Jeſus Chriſt*, as *p.* 48.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of the whole Family, which we

we offer to thee for theſe alſo, whom thou haſt been pleaſed to regenerate of Water and the Holy Ghoſt, granting them the Remiſſion of all their Sins: to grant us thy Peace in our Days, and by thy Command to preſerve us from eternal Damnation, and number us amongſt thy Elect. Thro' *Chriſt* our Lord. Amen.

Vouchſafe, we beſeech, *and the reſt, as* p. 49, *until* Lamb of God, *which is not ſaid; but the Prieſt ſays the three Prayers before the Communion, and the reſt to the waſhing of his Fingers incluſive, as from* p. 53, *to* 55, *after which Veſpers are ſung by the Choir, as follows:*

Ant. Alleluia, Alleluia, Alleluia.

Pſalm 116.

PRaiſe the Lord, all ye Gentiles: Praiſe him, all ye People.

Becauſe his Mercy is eſtabliſhed on us: and the Truth of the Lord remains for ever.

Glory be to the Father, *&c.*

Ant. Alleluia, Alleluia, Alleluia.

Then the Prieſt at the Altar begins the following Antiphon, which is continued by the Choir.

IN the Evening of the Sabbath, which dawns in the firſt Day of the Week, came *Mary Magdalen* and the other *Mary* to ſee the Sepulchre, *Alleluia.*

After this Antiphon, My Soul magnifies *is ſung as* p. 149, *with* Glory to the Father *in the End; and the Altar is fumed with Incenſe, as is uſed at Veſpers. Then* In the Evening of the Sabbath

is

is repeated, and the Prieſt at the Altar turns to the People, ſaying:

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

The PRAYER.

POur on us, O Lord, the Spirit of thy Charity: that thoſe, whom thou haſt repleniſhed with the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord. Thro' our Lord.

Then he ſays:

V. The Lord be with you.

R. And with thy Spirit.

And the Deacon turning to the People ſings:

V. Depart, Maſs is done, *Alleluia, Alleluia.*

R. Thanks be to God, *Alleluia, Alleluia.*

All the reſt as before, p. 56.

The MASS for EASTER-DAY.

The Prieſt begins, as p. 26, *and continues as it is noted Yeſterday,* p. 268, *till he comes to*

The Introit.

I Am riſen, and yet am with thee, *Alleluia:* Thou haſt put thy Right-hand upon me, *Alleluia:* Thy Knowledge is become marvellous, *Alleluia, Alleluia.*

Pſalm. Lord, thou haſt proved me, and haſt known me: Thou haſt known my ſitting down, and my riſing up. *V.* Glory be to the

Father, and to the Son, and to the Holy Ghoſt. As it was in the Beginning, is now, and ever ſhall be, World without End. Amen. I am riſen, *and the reſt, to the Pſalm.*

Lord have mercy on us, *as before,* p. 28.

Glory be to God on High, *as* p. 137.

The PRAYER.

O God, who on this Day, by thy only begotten Son's Victory over Death, haſt opened for us the Paſſage to Eternity: grant that our Prayers which thy preventing Grace inſpires, may by thy Help become effectual. Thro' the ſame Lord.

The Leſſon out of the Epiſtle of St. Paul *the Apoſtle to the* Corinthians, 1 *Cor.* 5.

BRethren, purge out the old Leaven, that ye may be a new Paſte, as ye are unleavened. For Chriſt our Paſſover is ſacrificed. Let us therefore feaſt not with old Leaven, nor with the Leaven of Malice and Wickedneſs: but with the unleavened Bread of Sincerity and Truth.

The Gradual. This is the Day which our Lord has made: let us triumph and rejoice in it. *V.* Confeſs ye unto the Lord, for he is good: becauſe his Mercy continues for ever.

Alleluia, Alleluia.

V. Chriſt our Paſſover is ſacrificed.

The Proſe.

BRING all ye dear bought Nations bring
Your Richeſt Praiſes to your King,
That Spotleſs Lamb, who more than due
Paid for his Sheep, and thoſe Sheep you:

That

That innocent Son, who wrought your Peace
And made his Father's Anger ceaſe.
Life and Death together ſought:
Each to a ſtrange Extreme were brought:
Life died, but ſoon revived again,
And even by Death ſelf was ſlain.
Say, happy *Magdalen*, O ſay,
What didſt thou ſee there by the Way?
I ſaw the Tomb of my dear Lord:
I ſaw himſelf, and him ador'd.
I ſaw the Napkin and the Sheet,
That bound his Head, and wrapt his Feet.
I heard the Angels witneſs bear:
Jeſus is riſen, he's not here.
Go tell his Followers they ſhall ſee
Thine and their Hope in *Galilee*.
They, Lord, with faithful Heart, and chearful Voice,
We on thy glorious Day rejoice.
O thou, whoſe conqu'ring Pow'r o'ercame the Grave,
By thy victorious Grace us Sinners ſave.
Amen. *Alleluia.*

The Proſe is ſaid every Day this Week, and no longer.

A Continuation of the holy Goſpel according to St. Mark, *Chap.* 16.

AT that Time: *Mary Magdalen*, and *Mary* the Mother of *James* and *Salome* bought Spices, that they might come and anoint *Jeſus*. And very early in the Morning the firſt Day of the Week they came to the Sepulchre, the Sun being now up. And they

ſaid

ſaid to one another: Who ſhall roll back the Stone for us, from the Door of the Sepulchre? and looking they ſaw the Stone rolled back, for it was very great. And entering into the Sepulchre, they ſaw a young Man ſitting on the Right-hand, clad with a white Robe; and they were amazed. Who ſaid unto them: Be not afraid: ye ſeek *Jeſus* of *Nazareth*, who was crucified: he is riſen, he is not here. Behold the Place where they laid him. But go tell his Diſciples and *Peter*, that he goeth before you into *Galilee*: there ye ſhall ſee him, as he told you.

I believe, *as before*, p. 42.

The Offertory. The Earth trembled, and was ſtill, whilſt God aroſe in Judgment, *Alleluia.*

Receive, *as before, from* p. 43, *till he comes to*

The Secret.

REceive, O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by thy Operation obtain us eternal Life. Thro' our Lord.

The Preface.

For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and juſt.

IT is truly meet and juſt, right and profitable to Salvation, to publiſh thy Praiſes, O Lord, at all Times, but chiefly and more glorioufly on this Day, when *Chriſt* our Paſchal Lamb is ſacrificed. For he is the true Lamb, that has taken away the Sins of the World. Who by dying deſtroyed our Death, and by riſing again reſtored our Life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the Troops of the Celeſtial Army, we ſing the Hymn of thy Glory, inceſſantly ſaying,

Holy, *and the reſt, as* p. 47, *to* Communicating p. 48.

COmmunicating with and celebrating the moſt ſacred Day of the Reſurrection of our Lord *Jeſus Chriſt* according to the Fleſh; and alſo honouring the Memory, in the firſt Place, of the glorious Ever-Virgin *Mary*, Mother of the ſame God our Lord *Jeſus Chriſt*, as p. 48.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of thy whole Family, which we offer to thee, for theſe alſo, whom thou haſt been pleaſed to regenerate by Water and the Holy Ghoſt, granting them the Remiſſion of all their Sins; to grant us thy Peace in our Days, and by thy Command to preſerve us from eternal Damnation, and number us amongſt thy Elect. Thro' *Chriſt* our Lord, Amen.

And the reſt, as p. 48, *until*

The

The Communion.

CHRIST our Paſſover is ſacrificed, *Alleluia:* Therefore let us keep the Feaſt with the unleavened Bread of Sincerity and Truth, *Alleluia, Alleluia, Alleluia.*

The Poſt-Communion.

POur on us, O Lord, the Spirit of thy Charity: that thoſe whom thou haſt repleniſhed with the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord. Thro' our Lord, *&c.* in the Unity of the ſame Holy Ghoſt.

V. Depart, Maſs is done, *Alleluia, Alleluia.*
R. Thanks be to God, *Alleluia, Alleluia.*

All the reſt, as before, p. 56.

The Veſpers are in the Evening Office of the Church in Latin *and* Engliſh; *and in ſome Places at the End is ſung on* Eaſter-Day *and the two Holy-Days,*

Alleluia, Alleluia, Alleluia.
O Filii & Filiæ,
Rex cæleſtis, Rex Gloriæ,
Morte ſurrexit hodie, Alleluia.
Alleluia, Alleluia, Alleluia.
Et mane prima Sabbati
Ad Oſtium Monumenti
Acceſſerunt Diſcipuli, Alleluia.
Et *Maria Magdalene,*
Et *Jacobi* & *Salome,*
Venerunt Corpus ungere, Alleluia.
In albis ſedens Angelus,
Prædixit Mulieribus,
In *Galilæa* eſt Dominus, Alleluia.

Et *Joannes* Apoſtolus
Cucurrit *Petro* citius,
Monumento venit prius, Alleluia.
Diſcipulis aſtantibus,
In medio ſtetit *Chriſtus*,
Dicens, Pax vobis omnibus, Alleluia.
Ut intellexit *Didymus*
Quia ſurrexerat *Jeſus*,
Remanſit fere dubius, Alleluia.
Vide *Thoma*, vide latus,
Vide pedes, vide manus,
Noli eſſe incredulus, Alleluia.
Quando *Thomas* vidit *Chriſtum*,
Pedes, manus, latus ſuum,
Dixit, Tu es Deus meus, Alleluia.
Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt, Alleluia.
In hoc feſto ſanctiſſimo,
Sit laus & jubilatio,
Benedicamus Domino, Alleluia.
Ex quibus nos humillimas,
Devotas atque debitas,
Deo dicamus gratias, Alleluia.
Alleluia, Alleluia, Alleluia.

Antiph. Hæc dies, quam fecit Dominus: exultemus & lætemur in ea, Alleluia.

Verſ. Confitemini Domino, quoniam bonus: quoniam in ſæculum miſericordia ejus.

EASTER-MONDAY.

The Introit.

THE Lord has brought you into a Land flowing with Milk and Honey, *Alleluia:* That the Law of our Lord may be for ever in your Mouth, *Alleluia, Alleluia. Pſalm.* Confeſs to our Lord, and call upon his Name: make his Works public amongſt the Gentiles. *V.* Glory be to the Father, *&c.* The Lord has brought, *and the reſt to the Pſalm.*

The PRAYER.

O God, who by the Myſtery of the Paſchal Solemnity haſt given to the World a ſovereign Remedy againſt all Evils: we beſeech thee pour forth on thy People thy Celeſtial Grace: that they may both obtain perfect Liberty, and advance daily in the Way of everlaſting Life. Thro' our Lord.

The Leſſon out of the Acts of the Apoſtles, Chap. 10.

IN thoſe Days: *Peter* ſtanding in the midſt of the People, ſaid, Ye know the Word which was publiſhed over all *Judæa:* For it began at *Galilee,* after the Baptiſm which *John* preached, *Jeſus* of *Nazareth:* How God anointed him with the Holy Ghoſt, and with Power, who went about doing good, and healing all that were oppreſſed by the Devil, for God was with him. And we are Witneſſes of

of all the Things which he did in the Land of the *Jews* and *Jeruſalem*, whom they ſlew and hanged on a Tree. Him God raiſed up the third Day, and would have him to be made known, Not to all the People, but to Witneſſes pre-ordained by God: Even to us, who did eat and drink with him, after he aroſe from the dead. And he commanded us to preach to the People, and to teſtify, that it is he who was appointed by God to be the Judge of the Quick and the Dead. All the Prophets bear him, witneſs, that all thoſe, who believe in him, ſhall thro' his Name receive the Forgiveneſs of Sins.

The Gradual. This is the Day which our Lord has made: Let us triumph and rejoice in it. *V.* Let *Iſrael* now ſay that he is good; for his Mercy continues for ever, *Alleluia, Alleluia.* *V.* The Angel of our Lord came down from Heaven, and coming to the Monument rolled back the Stone, and ſat upon it.

Bring all ye, *as before*, p. 274.

A Continuation of the holy Goſpel according to St. Luke, *Chap.* 24.

AT that Time: Two of the Diſciples of *Jeſus* went the ſame Day to a Town called *Emmaus*, ſixty Furlongs from *Jeruſalem*. And they talked together of all theſe Things which had happened. And it came to paſs, that while they talked and reaſoned with themſelves, *Jeſus* himſelf drew near, and went with them. But their Eyes were held that they

they might not know him. And he ſaid unto them, What Diſcourſes are theſe ye hold one with another, as ye walk, and are ſad? And one of them, whoſe Name was *Cleopbas*, anſwered and ſaid unto him, Art thou only a Stranger in *Jeruſalem*, and haſt not known the Things which are come to paſs in theſe Days? To whom he ſaid: What Things? They anſwered, concerning *Jeſus* of *Nazareth*, who was a Prophet mighty in Deed and Word, before God and all the People. And how the High-Prieſts and our Rulers delivered him to be condemned to Death, and crucified him. And we hoped that it was he who ſhould have redeemed *Iſrael*: and now after all, this is the third Day ſince theſe Things were done. And even ſome of our Women, who had been before Day-light at the Sepulchre, terrified us: for when they found not the Body, they came ſaying, that they had ſeen a Viſion of Angels, who ſay that he is alive. And ſome of our own Men went to the Sepulchre, and found it even ſo as the Women had ſaid, but him they found not. And he ſaid to them: O fooliſh and ſlow of Heart to believe all that the Prophets have ſpoken! Ought not *Chriſt* to have ſuffered theſe Things, and ſo to enter into his Glory? And beginning from *Moſes* and all the Prophets, he expounded to them, in all the Scriptures, the Things concerning him. And they drew nigh to the Town whither they went. And he made as if he was to go farther. But they compelled him, ſaying,

Stay

Stay with us, for it is towards Night, and the Day is far ſpent. And he went in with them. And it came to paſs, that as he ſat at Table with them, he took Bread and bleſſed it, and brake it, and gave it to them. And their Eyes were opened, and they knew him: and he vaniſhed out of their Sight. And they ſaid one to the other: Was not our Heart burning in us, whilſt he talked to us in the Way, and opened to us the Scriptures? And they roſe up the ſame Hour, and returned to *Jeruſalem:* And they found the eleven gathered together, and them that were with them, ſaying: The Lord is riſen indeed, and has appeared to *Simon.* And they related the Things which were done in the Way: and how they knew him in the breaking of Bread.

I believe, *as before,* p. 42.

The Offertory. The Angel of our Lord came down from Heaven, and ſaid unto the Women: Whom ye ſeek, he is riſen as he ſaid, *Alleluia.*

Receive, O Holy Father, *p.* 43.

The Secret.

REceive, O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by thy Operation obtain us eternal Life. Thro' our Lord.

The Preface and Canon as Yeſterday, p. 276.

The Communion. Our Lord has riſen, and has appeared to *Peter, Alleluia.*

The

The Post-Communion.

POUR on us, O Lord, the Spirit of thy Charity: that these, whom thou hast repleniſhed with the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord. Thro' our Lord, &c. in the Unity of the ſame Holy Ghoſt.

EASTER-TUESDAY.

The Introit.

GOD has given them Water of Wiſdom to drink, *Alleluia:* he will be eſtabliſhed in them, and will not be removed, *Alleluia:* and he will raiſe them up for ever, *Alleluia, Alleluia. Pſ.* Confeſs to our Lord, and call upon his Name: Make his Works public among the Gentiles. *V.* Glory be to the Father, *&c.* God has given, *and the reſt to the Pſalm.*

The PRAYER.

O God, who by a new Increaſe doſt always enlarge thy Church: grant to thy Servants, that they may retain that Sacrament during Life, which they have received by Faith. Thro' our Lord.

The Leſſon out of the Acts of the Apoſtles.

Chap. 13.

IN thoſe Days, *Paul* ſtood up, and making a Sign with his Hand, that they ſhould be ſilent, ſaid: Men and Brethren, Children of the Grace of *Abraham*, and ſuch among you as fear God, unto you is this Word of Salvation ſent. For thoſe who dwelt in *Jeruſalem*, and their Rulers, not knowing *Jeſus*, nor the Voices of the Prophets, which are read every Sabbath, have fulfilled them in judging him. And having found no Cauſe of Death in him, they deſired *Pilate* that he ſhould be ſlain. And when they had

had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. But God raiſed him from the Dead on the third Day. And he was ſeen for many Days, by thoſe who came up with him from *Galilee* to *Jeruſalem*: and are unto this preſent Time his Witneſſes to the People. And we preach unto you that Promiſe which was made to our Fathers. For God has fulfilled the ſame to our Children in riſing up *Jeſus Chriſt* our Lord.

The Gradual. This is the Day which our Lord has made: Let us triumph and rejoice in it. *V.* Let the redeemed of the Lord ſay now: whom he hath redeemed from the Hand of the Enemy, and gathered out of the Lands, *Alleluia, Alleluia.*

V. Our Lord is riſen from the Sepulchre, who for us hung upon the Wood of the Croſs.

Bring all ye, *&c. p.* 274.

A Continuation of the holy Goſpel according to St. Luke, *Chap.* 24.

AT that Time: *Jeſus* ſtood in the midſt of his Diſciples, and ſaid to them: Peace be unto you: It is I, fear not. But they were troubled and affrighted, and thought they had ſeen a Spirit. And he ſaid unto them: Why are ye troubled, and why do Thoughts ariſe in your Hearts? Behold my Hands and my Feet, for that it is I myſelf: Feel and ſee: for a Spirit hath not Fleſh and Bones, as ye ſee me have. And when he had ſpoke thus, he ſhewed them his Hands and Feet. But ſeeing they did

did not as yet believe, being tranſported with Joy, he ſaid: Have ye here any Thing to eat? And they ſet before him a Piece of broiled Fiſh, and an Honey-comb. And when he had eaten before them, he took the Remainder, and gave it to them. And he ſaid to them; Theſe are the Words which I ſpoke unto you, while I was yet with you, that all Things muſt be fulfilled, which are written in the Law of *Moſes*, and in the Prophets, and the Pſalms concerning me. Then he opened their Underſtanding, that they might underſtand the Scriptures. And he ſaid unto them: Thus it is written, and thus it behoved *Chriſt* to ſuffer and to riſe again from the Dead the third Day, and that Penance, and Remiſſion of Sins ſhould be preached in his Name unto all Nations.

I believe, *as before*, p. 42.

The Offertory. The Lord thundered from the Heavens, and the Higheſt ſent down his Voice: and Fountains of Waters appeared, *Alleluia.*

Receive, O Holy Father, *p.* 43.

The Secret.

RECEIVE, O Lord, we beſeech thee, the Prayers of the Faithful, with theſe Oblations: that by theſe Offices of Piety we may obtain eternal Glory. Thro' our Lord.

The Preface and Canon, as p. 276.

The

The Communion. If ye be riſen with *Chriſt*, ſeek thoſe Things which are above, where *Chriſt* ſitteth at the Right-hand of God, *Alleluia.* Reliſh thoſe Things which are above, *Alleluia.*

The Poſt-Communion.

GRANT, we beſeech thee, O Almighty God, that the Virtue of this Paſchal-Sacrament, which we have received, may always remain in our Minds. Thro' our Lord.

F I N I S.